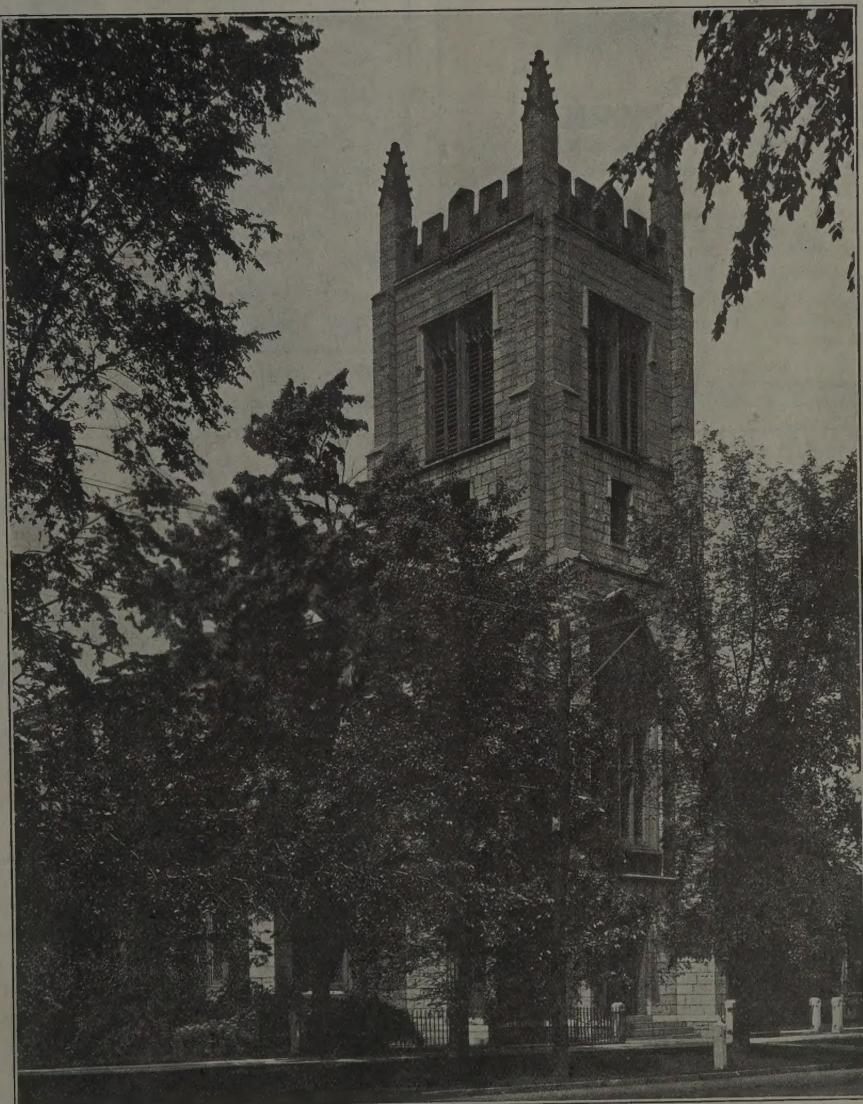


# The Living Church



TRINITY CHURCH, GENEVA, N. Y.

It was in this church, recently destroyed by fire, that Rochester held its primary convention in December, and where, in 1838, the primary convention of the diocese of Western New York was held.

[Also see pictures on page 807, and "The Living Church" of April 9th]

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**The Inside of Life**

By Evelyn Underhill

A study in personal religion which was delivered as a broadcast address. The author discusses our "need of the deeps of the world of spirit, as well as the wide and varied outer world of knowledge and of sense" and states that "because we are twofold creatures, we are not happy, we are not secure, we are not fully alive, until our life has an inside as well as an outside."

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By the Rev. A. H. Howe Browne

"These six chapters on the great passage in Galatians, on the Fruit of the Spirit, are characteristic of their author. . . . They are devotional, moderate in tone, and solid in subject-matter. It is not one of the least of the results of the Oxford Movement," he rightly says, "that we have learned once again that there is no opposition between real recreation and worship." —*The Church Times* (London.)

Paper, 60 cts.

# The Living Church

VOL. LXXXVI

MILWAUKEE, WISCONSIN, APRIL 23, 1932

No. 25

## EDITORIALS & COMMENTS

THE enthusiastic regional conference held under the auspices of the Catholic Congress at White Plains, N. Y., last week was a fitting prelude looking toward the observance of 1933 as the centennial year of the Oxford Movement. Our New York letter

Catholic Congress Activities this week tells of the inspiring High Mass at Grace Church, which was filled to the doors by enthusiastic

Churchmen eager to participate in this great act of worship, and to hear the distinguished English priest, Fr. George D. Rosenthal who, with Fr. Cecil E. Russell, has just come to this country under Congress auspices.

We are confident that as hearty a welcome awaits Fr. Rosenthal and Fr. Russell in the many cities in the East and the Middle West which they will visit, carrying out the very full schedule planned for them, as published in *THE LIVING CHURCH* two weeks ago. We only hope that the Congress committee, in endeavoring to satisfy the eagerness of American Churchmen everywhere to greet these visitors from overseas and to hear their message, has not arranged a program that will prove too strenuous to be carried out without reducing our guests to utter exhaustion.

Coincidental with the beginning of the series of services and conferences at which Frs. Rosenthal and Russell will speak, the April *Bulletin* of the Catholic Congress announces a variety of plans in preparation for the centennial year. Regional conferences are being held at Boston, Utica, Long Branch, N. J., and other places. Plans are being laid for a great Congress in this country next year, and for a large American delegation to the Anglo-Catholic Congress in London. An institute for priests, with an exceptionally able program of lectures, addresses, and meditations, is to be held at Kent School in November. A poster competition is announced. Four new titles are to be added to the series of American Congress Booklets. The Cycle of Prayer and the Cycle for the Isolated are expanding. A conference for children is to be held in New York City, a meeting for laymen in Philadelphia, one for men and women in Pittsburgh, a dinner and service in Chicago, an acolytes' festival in Milwaukee.

All of which shows that the Catholic revival is a live and growing movement in the American Church. But there is an even more significant fact that is emerging from this series of activities. It is this: that these things are possible on an ever-increasing scale because Churchmen everywhere welcome them and participate in them with enthusiasm. The distinction between "Anglo-Catholics" and "Churchmen" is breaking down, simply because all Churchmen are becoming increas-

ingly aware of their Catholic heritage, and welcome the expression of it that is made possible by these services and conferences.

Increasingly, gradually, steadily, the Catholic revival is changing its character from a movement *within* the Church to one *of* the Church as a whole. Under the guidance of the Holy Spirit the American Episcopal Church is awakening to a full recognition of its Catholic nature, and is beginning to appreciate the heights and the depths of spiritual blessings that are latent in that realization. Here is one blessing for which, despite our financial and material difficulties, we can thank God, and which should encourage us to face the future with a lively faith and sincere thankfulness.

WASHINGTON CATHEDRAL, the Church's witness in the capital of the nation, is dear to the hearts of all Churchmen, and news of progress at Mount St. Alban is always welcome. As reported in our news columns, Ascension Day will mark a notable step in the growth of the Washington Cathedral. On that day the choir and sanctuary of the Cathedral will be opened to public worship, in the presence of President and Mrs. Hoover, high government officials, members of the diplomatic corps, and church dignitaries.

Another important development in the progress of the Cathedral plan is the appointment of fifteen distinguished clergymen and laymen to act, with the members of the chapter, as a greater administrative and advisory council. The high standing of the men appointed to this council bears testimony alike to the vision and perspicacity of the Bishop of Washington and to the catholicity of the appeal of the National Cathedral.

If, as we understand, the newly-appointed council is to deal not primarily with the spiritual life of the Cathedral but with its temporal and administrative aspects, the appointment of lay members of other Christian communions to this body is welcome and commendable. We confess, however, to some surprise at the inclusion of a Protestant minister as a member of this group, not from our own viewpoint so much as from his, since it would seem to place him in rather an anomalous position. He is, in effect, told by the Church that, while it cannot recognize the regularity of his ordination to the ministry, and cannot permit him to perform sacramental functions in the Cathedral as one of its clerical staff, it will permit him to assist

in determining the policy of the Cathedral in its secondary material aspects. It seems to us rather an unfortunate position in which to place an exceptionally able and beloved clergyman of the Presbyterian Church, but we must assume that he recognizes the limitations involved, and is willing to accept them.

The desire to make the Washington Cathedral a national shrine—an American Westminster Abbey—is a natural and commendable one, but it has its dangers as well. One of the chief of these is that in striving to become national rather than local or diocesan it will lose sight of the fact that the Church is not primarily national but Catholic. If a particular Cathedral succeeds in becoming national at the expense of losing a part of its Catholic witness, it is taking a backward, not a forward, step. Under the wise guidance of Bishop Freeman, the Washington Cathedral has, we think, recognized and carefully avoided this danger; but as the national importance of the Cathedral increases, the danger will also become greater. We should not like to see the Washington Cathedral attain leadership in the nation at the expense of its witness to the faith and order of the Holy Catholic Church; for that is the great glory and privilege, as well as the duty, of the beautiful House of God now arising on Mount St. Alban, and that is what wins for it such a warm place in the hearts of American Churchmen.

We congratulate Bishop Freeman, his diocese, and the Church at large on the notable progress that makes possible the festive service on Ascension Day, and we pray for the Washington Cathedral an ever-increasing beneficial influence in both Church and nation.

**O**UR COVER this week pays honor to a glory that is past. It is a picture of Trinity Church, Geneva, N. Y.—one of the most beautiful church buildings in the country, set in one of the loveliest of natural surroundings. All that is left of Trinity after the devastating fire of a few weeks ago is

A Landmark  
Destroyed

shown in the photograph on another page of this issue.

The church just burned dated from 1836, but Trinity parish is much older. One of its early rectors was Bishop Hobart, and during his episcopate a branch of the school which was to become the General Theological Seminary was opened at Geneva. The death in 1821 of a vestryman of Trinity, Jacob Sherred, made available a legacy of \$60,000, with which the three existing seminaries at New York, New Haven, and Geneva, were enabled to unite into the official theological school at New York. Hobart College owes its development largely to the interest of Trinity and the history of the college and parish have been so closely interwoven that they are inseparable. Generations of Hobart men have worshipped and have attended baccalaureate services in the beautiful church which has now been destroyed.

Although never designated as a pro-Cathedral, Trinity Church was the scene of the primary conventions of two dioceses—Western New York in 1838 and Rochester in 1931—as well as of many other diocesan and general services and meetings.

May this historic church, which Churchmen everywhere know and love, be enabled to rise like the phoenix from its ashes, and may it continue to win the affection of future generations in the Church.

#### ANSWERS TO CORRESPONDENTS

T. E. J.—(1) Eligibility to serve on parish vestries is determined by the statutes of the state (since parishes are corporations) and by diocesan canons. Some permit women to serve, others do not.—(2) Yes; in many dioceses it is not unusual for women to serve on vestries.—(3) Yes, a diocese or missionary district may decide for itself whether or not women are eligible, unless they are forbidden by state laws so to serve.—(4) The same considerations apply in the case of wardens.

## The Living Church Pulpit

A Sermonette for  
the Fourth Sunday after Easter



### CHRIST'S WITHDRAWAL

BY THE RT. REV. H. P. ALMON ABBOTT, D.D.  
BISHOP OF LEXINGTON

*"It is expedient for you that I go away."*—ST. JOHN 16:7.

**T**HESE WORDS OF CHRIST, occurring in the Gospel for the Fourth Sunday after Easter, must have fallen like a bombshell upon the disciples who heard them first. It was farewell, and farewell in the prospect of approaching disaster. "They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service." There has been need of Christ in the past, His companionship in the present is all-supporting; but from what He says, the need of Him in the future will be imperative. And in the face of untoward calamity, He bids them all "Goodbye!"

"Hindsight is foresight." With nineteen hundred years of Christian experience in the background, and with a whole lifetime lived "as seeing Him who is invisible," we understand today the wisdom and the charity of Christ's withdrawal, as the disciples could never have understood it. It was necessary that the localized God should go away, that the ubiquitous God might take His place. The Holy Spirit has led and is leading the world into all truth. The Comforter has come, and with abundant healing in His wings. But the fact remains that we are still taunted and harassed with the sense of Christ's withdrawal, and that we are heirs to the sorrow of the disciples when their Master said: "It is expedient for you that I go away."

*There is the Personal Withdrawal:* There are serene and blessed souls to whom God seems as close as a personal friend. They are forever conscious of His presence. They trust Him, they believe in Him, they go to Him in all their difficulties and temptations, sure of His sympathy and understanding, even as a little child goes to its mother. The ecstasy of life to them is the assurance of the abiding companionship of their Lord. There are other souls, just as blessed, although they know it not, more worthy of commendation, perhaps, than the former, who pass from the cradle to the grave, through all the conflicting and contradictory experiences of life, deprived of any conscious sense of the abiding presence of Jesus. They will to do the will of God, and through the doing of the will, they come to know that the doctrine is of God. But there are still other souls, and here we include the vast majority, who not only covet, but who temperamentally need the constant assurance of God's presence, and sometimes they have the assurance of His presence and sometimes the assurance of His presence is withdrawn. There come seasons when Jesus says: "It is expedient for you that I go away." And, then, because He says farewell to them, farewell even for a time or times, "sorrow fills their hearts!" It is the "Great Refusal," temporary, but real, not on the part of man, but on the part of God. "Stand alone," the Saviour says, "that you may translate into action the Gospel of My guidance." The ship may be safe when tied fast to the wharf; but the ship finds herself when, freed from all moorings, the harbor left behind, she lives the life of the open sea.

*There is the World Withdrawal:* Is it possible to look upon the world today and to be convinced beyond the shadow of a peradventure that Christ is present with His children? Is it not probable that Christ has said: "It is expedient for you that I go away?" There is something so unbelievably sinister today in "man's inhumanity to man," in the treatment of the individual towards his neighbor, that we may conceivably hear the echo of the old time words: "A little while and ye shall not see Me—because I go to the Father." Human nature is showing at its worst, and the Incarnate Best has gone His way to Him that sent Him.

The satanic element in man is so obviously in control of the world's affairs that we are "left to our own devices" for a while.

What is the Comfort? Why, the assurance of the coming of the Comforter, and the promise, if we persevere through the darkness, "a little while, and ye shall see Me." "I will not leave you comfortless; I will come unto you."

# Fighting Unemployment

What New York Parishes Are Doing to Meet the Challenge

By Elizabeth B. Canaday

**I**N THESE DAYS when public interest is deeply concerned with the unfortunate people caught in the rigors of our troublesome times, recognition is due the quiet, unpretentious work which the churches in the city of New York are doing. The scope and character of these activities may occasion some surprise to those who depend upon outside sources for their information. It might be assumed that the wealthier parishes of the Church, for example, secure in their affluence and social position, would find little incentive to active participation in the present country-wide efforts in behalf of our thousands of destitute families.

To those, however, who have intimate knowledge of what this powerful Church has always done for the poorer neighborhoods of the city and for people in need, the present movement within its ranks for the relief of the unemployed comes as no surprise.

To them there is nothing startling in the fact that numbers of such congregations as that of the Church of the Incarnation and the Church of the Heavenly Rest are in these days of restricted incomes denying themselves many of the simpler pleasures, to fill the small manila packets called "Fill This Instead" envelopes, in order that needy families may not starve.

In 26 of these parishes one hears of well known families who are eliminating dessert from their dinner courses and hearing the opera from the balconies, rather than from the orchestra.

This, however, is just one more manifestation of the energetic way in which these parishes have always carried on for others. During this present depression, for instance, the Church of the Incarnation at Madison avenue and Thirty-fifth street has maintained, without a break, a program of unemployment relief on an extensive scale. Through its chapel in East Thirty-first street it has provided nutritional lunches for over two hundred undernourished children on every school day of the year. It has been spending monthly \$1,000 or \$1,200 on emergency relief in addition to its regular parish relief budget of over \$500. Its convalescent home, at Lake Mohegan, where throughout the year places are available for over fifty-five people, requires an annual expenditure of over \$39,000. At Ivoryton, Conn., the parish expended \$12,000 last summer for summer vacations for six hundred people who enjoyed a month each in the country. It operates the largest baby clinic in the city and maintains a medical clinic and dental clinic for those who could not have this service otherwise. Its rector, the Rev. Dr. Percy Silver, was heard to say recently that "while we have a considerable endowment built up in the last few years, we do not spend this money on ourselves. I have always felt that the parish church should be a dynamo to supply the energy to operate these charities; and our people themselves through their own volunteer efforts and their sacrificial giving make possible these activities for which the endowment is only a beginning."

Consider again the Church of the Heavenly Rest whose beautiful plant on Fifth avenue at Ninetieth street is fairly teeming these days with the activities of its people for those less fortunate. Quantities of clothing have been distributed to those whose plight has been made known to the church, according to the rector, the Rev. Dr. Henry Darlington. From the beginning of the unemployment period this clergyman and his people have steadily assumed as their obligation an important share in such community activities as the bread line established in the winter of 1930-31 at the Little Church Around

**F**OLLOWING a great city-wide mass meeting at the Cathedral of St. John the Divine on Palm Sunday, the metropolitan parishes of New York have been engaged in a united drive to alleviate among Church people the distress caused by unemployment. ¶ The work has gone forward in a multiplicity of ways, under the general direction of the diocesan committee for the relief of the unemployed, of which Bishop Gilbert is chairman. Much has already been accomplished, but Bishop Gilbert reports that "we have yet six hundred families for whom we have been unable to do anything, and we do not know how they are living." ¶ In the present article, Miss Canaday tells some of the ways in which the city parishes are meeting the crisis.

the Corner. It is told, indeed, of the rector that social workers, as they looked up one morning in the chilly dawn of the breakfast hour, saw him clad in rough, old clothes making his way patiently down the line as one of the applicants. His hat pulled down over his eyes, he was hoping not to be recognized. He was there to discover just how things would seem to the penniless man in need of breakfast. Just now among its charitable enterprises the Heavenly Rest has assumed all the relief problems for a struggling church in the Bronx, whose large membership

includes many very poor people. Incidentally one recalls in connection with this parish the unforgettable efforts of the late Herbert Shipman, at that time its rector, and later Suffragan Bishop of New York, who personally raised and supervised the expenditure of \$1,500 a day for a similar bread line shortly after the war.

Nor will one ever think of the bread line in connection with the sudden development of last winter's suffering without recalling the Little Church Around the Corner, or as it is more formally known, the Church of the Transfiguration. It was through the initiative of its rector, Dr. J. H. Randolph Ray, that this enterprise was instigated in a lunchroom near the church. Coöperating with him in this effort were not only the parish of the Heavenly Rest but the Fifth Avenue parish of St. Thomas', and the City Mission Society, all ably encouraged through the journalistic efforts of Heywood Broun.

**H**ERE AGAIN, however, the bread line was only one incident in an extended and at present stringently sacrificial altruism on the part of this famous Little Church. In the fall of 1930 along with the bread line Dr. Ray's people opened a restaurant and workroom for women, feeding over five hundred a day. This continued into the year 1931 at an expenditure from January to June of \$600 a week or a total of \$15,000, which was contributed entirely through the personal gifts of its people and outside friends. In addition to this, before the close of 1931, the Little Church had distributed another \$15,000 for emergency wages and direct relief.

Within this organization there is one group of women who make garments and layettes for destitute mothers, supplying steadily over 1,000 garments and 150 layettes at a cost of \$4 each. Clothing for men is collected as well as for women and children and distributed through its own office and through the City Mission Society.

And one has only to step into the rector's office any day to discover, as in the case of practically every rector in the city, an endless line at the end of all resources, who have finally brought themselves to unburden their troubles in the hope of the Church's help.

And when one surveys the week-day picture of these clergy, so often visualized only in their pulpits, there comes to mind also the truly remarkable accomplishment of a more recent comer among New York's rectors, the indefatigable young Dr. Donald B. Aldrich, who six years ago assumed the rectorship of the picturesque Church of the Ascension on lower Fifth avenue. Since his institution as rector Dr. Aldrich has steadily developed the charitable efforts of his parish under financial limitations which had accrued from preceding years of reorganization. He it was who recently originated the idea for the "Fill This Instead" envelopes "based upon the simplification and economy of one's food." In the first month more than two hundred and fifty households in this parish by this method

contributed for food, clothing, shelter, and work \$975. Each month new envelopes are distributed. Disbursements are made through four channels: to such of the Church's own people as are in need; to the City Mission Society for the relief of Church families referred from other parishes; to purchase material for the garments made by volunteer workers; and to help other parishes whose funds for relief are exhausted. It is interesting to note that at this church any person wishing an interview with a clergyman is granted this before he is referred to co-operating agencies.

"Those wishing re-establishment may return and find the continuing friendliness of the Church's backing. Moreover," in the words of Dr. Aldrich, "since the need in these days is not confined to physical want, the door of the church stands open at all times so that anyone can find God there at any hour."

**N**OT far from this Fifth avenue church, on Broadway at Tenth street, one finds the picturesquely beautiful parish house of Grace Church, a veritable beehive of charitable activity. Beginning back in 1930 the men's club of Grace Church on its first appeal for a relief fund secured over \$8,000 for the help of the unemployed.

Members of this committee started in conjunction with a committee of women who sat in with workers from the recognized charitable agencies in the care of thirty-five families appealing to them. The committee from the men's club likewise began interviewing homeless men in an effort to discover something of the difficulties which the man out of work must meet. The rector, the Rev. Dr. W. Russell Bowie, and his assistants invited some of the clergy to the Town Hall Club to discuss the establishment of a central bureau for homeless men. Attending this conference were Commissioner Taylor, Mr. Galloway of the Bowery Y. M. C. A., and Mr. Hallwachs of the Central Registration Bureau who was then superintendent of the Joint Application Bureau. Interest was thus aroused among people in other churches who agreed among themselves to finance a centralization office which was started last fall.

Along with this effort to contribute to the general problem of the community to provide funds for the relief of destitute families, the men of Grace Church fell into the habit of dropping into a special clubroom which was fitted up for the use of men out of work. Here Church members and friends of the parish plan to spend some time each week, not to interview but to sit and smoke and exchange friendly conversation and good cheer with those who seek recreational refuge here. As a result many of the men of the parish have been able to secure positions for these newly made friends or to refer them to persons who might help them.

In 1930, incidentally, this church made a study of about 1,200 men out of work over a period of about three months. The experiment was tried of working with non-sectarian agencies in an effort to be of the greatest possible help. "Our conclusion has been," according to the social service director there, "that the Church should furnish the dynamic—the spiritual principles—underlying all social work. But the Church needs technique; its relief work needs to head up with other similar activities going on in the community. Our parish has tried to take care of our own people, those of Grace Church and Grace Chapel and as many others as we can, and to act as a sign-post for strangers who apply to us for help and to interpret to them community facilities and refer them to the proper agencies.

"This year we have fifty or sixty volunteers from among our own members who work among our poorer families, at the same time being privileged to work along with the organized social case-work agencies on our specific problems. In this connection our parish director of volunteers, Miss Blanche A. Morrell, is in touch with the Association of Volunteers of the Charity Organization Society, Association for Improving the Condition of the Poor, and with the hospitals.

"At Grace Chapel where there has been much unemployment, mid-day luncheons have been provided for the children. An Old Clothes committee distributes garments through the chapel and church. We have been able to provide a good deal of work here for the men of families, at 50 cts. an hour.

"A social worker at the chapel and at the church are on duty throughout the day. Both church and chapel are kept open all night and a man is on duty to give advice or assistance to those who seek brief shelter in this kindly haven."

**T**HIS PERSONAL CONTACT and intimate knowledge, on the part of the clergy, with the actual troubles of people who turn to them, is notably exemplified in the tireless efforts

of the Rev. John R. Atkinson at Christ Church at Broadway and Seventy-first street. In the report of relief work now being carried on at this parish for fifty families or individuals one finds listed under "relief given" such trenchant items as "guaranteed payment for tools," "secured bed in hospital," "am now trying to rent rooms for this family," "obtained a coat for this man," "relief given, medical care, and work found." Opposite each of these and many similar items are listed the names of workers in charge of respective problems, and here one discovers that the rector himself has in the majority of cases been "the agent of mercy."

"We believe," states Mr. Atkinson, "that every parish church, by taking care of its immediate neighbors, whether members or not, will be doing a great deal of good and will be making a distinct contribution to public relief at this time. It is our honest belief that no one known to us has suffered hopelessly. This has been possible through the co-operation of a score of people working side by side with the rector."

And these are only a few of the day-by-day Samaritanisms which these historic parishes and many others like them are doing quietly and tirelessly for those who turn directly to them.

Yet, recognizing that there are many mission churches who cannot care even for their own, these same churches are rallying to the support of Bishop Manning's Committee for the Relief of the Unemployed.

Nor does one wonder that with the support of their generous laity, this committee will succeed in its efforts to secure its goal of \$250,000, announced through its chairman, the Rt. Rev. Dr. Charles K. Gilbert.

#### FLOOD RELIEF IN CHINA

**R**EPAIRS to dikes along the Yangtse River in China must be finished before the end of May to ensure against re-flooding of areas embracing 42,000 square miles, with 25,000,000 people, who suffered losses estimated at \$2,000,000,000 Chinese currency by last summer's floods, according to information from American sources received by Flood Relief in China headquarters at 203 East 42d street, New York City, constituted by the Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America, and China Famine Relief, U. S. A.

The Very Rev. Hewlett Johnson, dean of Canterbury Cathedral, in England, has just completed a tour of China's flood areas and cables from Shanghai, as follows:

"Anhwei conditions are definitely famine. The people are eating bark, chaff, and weeds. Suicides are not infrequent. Children are being sold. Human conditions are most distressing. There is terrible emaciation. Disease abounds.

"Inspection increases my admiration for the achievements in economy and organization. Full value is received in dike repairs for grain wages. I am convinced that the paramount necessity is for the completion of the dikes and the continued provision for emergency relief for countless thousands.

"Relief is being rightly interpreted as the outcome of Christian religious sympathy, which certainly tends to the stability of society and the union of forces making for order. This Christian sympathy is the greatest possible help against the collapse of all ordered society."

Something must be done immediately to prevent the re-flooding of China's most populous and most productive farmlands and the death of possibly 25,000,000 people who cannot conceivably live through another tragedy such as came upon them last year. The great humanitarian and religious leader, Dr. Robert E. Speer, recently said in this connection:

"These millions in China are homeless and starving. Their plight is not due to themselves or to the disorganization and brigandage of China. It is due to flood and famine, against which they have done all in their power by industry and thrift to provide. The simple fact is that they are dying for want of what we can give. No difficulties or hesitations or objections ought to be allowed to obstruct or to prevent our generous and adequate response to such appalling human need—even though it means real sacrifice."

"THE PRESENT MINISTER has to struggle against the idea that the Episcopal Church is a sort of aristocratic club for people of the same social status," writes a troubled bishop about one of his parishes. "He finds among his people little recognition of the fact that the parish church should be roomy enough to include all honest people—as well as a few dishonest ones!"

—Selected.

# John Keble (1792-1866)

The Anglican communion is now making plans for an official celebration of the Keble Centenary in 1933

By the Rev. Desmond Morse-Boycott

**O**N THE FEAST OF ST. MARK (April 25th) in the year of Grace 1792, a son was born to the parson of Fairford, Gloucestershire, who was to transform the Anglican communion, and come to be regarded as the brightest star in her firmament.

Bright stars were needed, for the night was dark. A deep torpor had fallen upon the Church, which seemed likely to die of senile decay. There were such dense clouds of ignorance that the loveliness of Keble's life was unrealized by most of his contemporaries. Fearful storms blotted out other stars, as brilliant, as pure, as purposeful. But as they "went out," he remained to turn many to righteousness, and "shine as the stars for ever."

As a boy, John Keble showed remarkable promise. Unlike Newman and Faber, but like Pusey, he was grounded in high Anglicanism. His father, who had a leaning toward the Non-Jurors, and loathed the Methodism of Wesley, taught him up to the age of 16, when he was elected a student of Corpus Christi College, Oxford. At the age of 18 he brilliantly carried off double first-class honors, hitherto the proud record of Sir Robert Peel. At 19 he was made a fellow of Oriel. Oriel College was the nursery of the Oxford Movement.

There he met Newman. Richard Hurrell Froude wrote as he was dying: "You know the story of the murderer who had done one good deed in his life. Well, if I was ever asked what good deed I had done, I should say I had brought Keble and Newman to understand each other." Newman had looked upon Keble "like something one would put under a glass and put on one's chimney-piece to admire, but as too unworldly for business."

He was, indeed, the meekest of men, but, like a famous forerunner in the Old Testament, was capable of fiery action, and possessed an inflexible will. When a sacred cause or principle was at stake, it was safe in the hands of Keble. But he desired, and in part achieved, a measure of obscurity and quietness, for, though a brilliant scholar, he loved the quiet round of the countryside among simple folk more than all the dwellings of Oxford. And this has enhanced his fame, for he is regarded as the ideal country parish priest.

He inaugurated the Oxford Movement on July 14, 1833, with his Assize sermon on National Apostasy, a sermon which, seemingly temperate, and awakening no storm at the moment, forms a page of Anglican history which can never be forgotten, although its occasion gave no promise of its permanence, as it was an outspoken topical criticism of Earl Grey's decision to suppress ten Irish bishoprics.

Thereafter there issued forth a cataract of Tracts, which earned for their writers the name of Tractarians. Of these Keble wrote only four, but his mind was behind them in an editorial capacity. His own literary contribution was of another sort. He was the poet of the Movement.



KEBLE, NEWMAN, AND PUSEY

The *Christian Year* is still a living volume, and some of its hymns, such as *Sun of my Soul* and *New every morning is the love*, are sung wherever the sun sets and rises. He composed many of the poems while walking along the country lanes, and it was his wish to have them published only after his death. His father, however, pleaded for their publication, and he yielded. Thus the *Christian Year*, published in 1827, anonymously, became the herald of the Movement. Where the Tracts angered the intellect, the *Christian Year* won the heart, and Church-folk began to imbibe Catholic principles with criticism disarmed by the gentle music of the poems.

There were exceptions, of course. A sister of Dean Stanley had seceded to Rome, after heroic service in the Crimea, where Anglican and Roman Catholic Sisters combined in a work of mercy. He wrote:

"My sister, whose exertions at the naval hospital at Tgerapia, have, I sincerely believe, been as free from any sectarian bias, as truly national and Christian, and as universally good in their efforts as it was possible for those of any human being to be, was stopped the other day by the chaplain. He begged to have five minutes' conversation with her. He felt responsible for the publications circulated in the hospital, and he had found one of a very improper character: parts of it he highly disapproved; parts of it he did not understand. She asked to see it. It was a *Christian Year* left by one of the ladies with a sick midshipman. In consequence of this he preached against them next Sunday in their presence, as 'creeping in unawares, etc.'"

Bishop Westcott wrote:

"Keble, Wordsworth, Goethe. Is not the first the true poet; the second, a poet who felt that he had a mission to perform, but commenced from nature instead of revelation; the third, a sad example of those who, 'though they might half heaven reveal, by idol hymns profane the sacred soul-enthralling strain?'

But this was exaggerated praise. Keble was a genuine poet, and reached a measure of perfection within his sphere, but his inspiration was transitory. He was primarily a great priest who in his days pleased the Lord, whose many talents were consecrated to the high and holy task of recalling English Churchmen to the faith which saints believed of old.

LIKE ALL THE Tractarians he was sober and disciplined. He would be met by his parishioners as he went about in visitation reading his Bible, and so profoundly were they influenced that it seemed to observers as if the folk of Hursley, where he settled soon after his marriage in the autumn of 1835 (a marriage which vastly annoyed Newman), went about singing "Holy, Holy, Holy" all day long. He rebuilt Hursley church out of royalties from the *Christian Year*, of which over one hundred thousand copies were sold in twenty-six years. He loved children, and his catechizings in church were never forgotten by them. He organized Sunday evening cricket.

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# If Not the Quota System, What?

By the Rt. Rev. Walter Mitchell, D.D.

Bishop of Arizona

BEFORE taking up the consideration of some plan to take the place of the Quota System, it ought to be clear to all of us that at bottom the trouble lies very much deeper. It is to be found in the lack of burning devotion to our Lord and to the will of God. We have been going on the assumption that this devotion existed. The Program of the Church has been based upon that assumption. We know it is not true. Had there been that spiritual leadership on the part of us bishops and clergy (as to which I know I have failed as much as anybody), any plan would have sufficed as the medium for the expression of the "life hid with Christ in God." Having said that by way of introduction, I venture to suggest certain changes in the present plan of securing the money necessary for the maintenance and extension of this "life" through the Program of the Church.

When I suggested to our recent Arizona convocation that the Quota System should be abolished, it did not occur to me that my remarks would have any wider circulation. I purposely omitted the suggestion of any alternative plan. In any event, the Quota System must be the official plan of the Church until the next General Convention, no matter if the whole Church favored another. I hoped that we, in this remote little corner of the Church, might try an experiment. We could discuss other plans this year, and if we found ourselves in substantial agreement with respect to some other plan, we might try it next year and the year after, and if it seemed worth while to do so, report it as information to the Church at large.

There was and is this weakness. The Quota System has worked with us because we have worked it. I think our people are satisfied with it. I agree wholly with the Rev. Dr. Hart of Chattanooga in his letter in *THE LIVING CHURCH* of February 20th last. The Quota System will succeed anywhere and under any conditions if the whole plan is used. For every diocese or congregation which has laid the responsibility for its own failure upon the Quota System, there can be shown others of like "peculiarities" or difficulty which have, year in and year out, used the Quota System successfully and are satisfied with it.

Personally, I should very much rather see the Quota System continued, if used in its entirety. The year-around campaign of education plus the budget of work in which every member would be given opportunity to share could hardly be improved upon. But it seems that that system is now thoroughly discredited in a large part of the Church. It has been destroyed through lack of use. If instead of the quiet, persistent, dual *Campaign* of the education and the personal work of "every member," of which the every member canvass is only one part, we are to have the continuation of the substitution of a single, isolated *Attack* or *Charge* upon every member for a certain amount of *Cash* (which has failed as it deserved to do)—if there is no reason to expect a return to the full use of the entire Quota System, then why not consider the use of another or modified plan?

Since *THE LIVING CHURCH* published that part of the address to our convocation I have received a number of letters. Some of the writers, never having made trial of the whole of the Quota System, would be delighted to see the responsibility for that failure removed from their shoulders. Some said that what I really meant was to abolish the Pay As You Go Plan. Others felt I should have proposed an alternative plan. I have already explained why I did not do that in the address to our convocation. But here is at least a tentative one.

For twelve years every diocese and congregation in the Church has received a quota as its "fair share" of the minimum

*IN THE LIVING CHURCH* of February 6, 1932, we published a portion of Bishop Mitchell's convocation address, containing a vigorous plea for the abolition of the Quota System for raising the income of the national Church. ¶ In this article Bishop Mitchell answers the question that the former article raised: If we abolish the Quota System, what shall we put in its place? ¶ The solution here suggested should be compared with that of the Rev. Dr. George P. Atwater in our issue of March 26th.

required to maintain and, to a very slight extent, increase the general work of the Church. Every bishop, clergyman, and informed lay reader knows, therefore, just about where his diocese or congregation stands in the matter. Up to the General Convention of 1928 there was a feeling that the honor and self-respect of the diocese or congregation were involved in the full

payment of this minimum at least. Whatever pressure was exerted was by way of coercion from above and without. "Pay that thou owest" expressed it. The Pay As You Go Plan destroyed that situation. Instead of "Pay that thou owest," we have had "Pay what you please," with the result that we face the most serious threat against the mission work of the Church which has arisen, certainly during the last quarter of a century.

WHY IS IT NOT POSSIBLE to save and combine the good features of the situation before the adoption of the Pay As You Go Plan and since? Let us restore the feeling that the honor and self-respect of a diocese or a congregation are involved in the full payment at least of the minimum of their "fair share" in maintaining the mission work both within and without the diocese, and yet at the same time retain the very valuable feature of the Pay As You Go Plan of reporting to headquarters what that amount is and having the work cut accordingly?

In the past the trouble has been that those dioceses and congregations which have refused to use the whole Quota System, and have failed to pay their part of the minimum amount needed, have felt that their quotas have been imposed upon them from above and have resented it. I do not agree, but that feeling is, I think, general. When pressure was resorted to, the resentment became deeper and stronger. Then the Pay As You Go Plan seemed to give the opportunity, as well as the right, for that resentment to express itself. No longer was it a matter of honor or self-respect whether the quota were paid in full or not. The diocese or congregation is now at liberty to report any amount it pleases without any real relation whatever to its minimum "fair share" as expressed by their quota.

It has taken me a long time to get to my proposal. Instead of the old "Pay that thou owest," the coercion of the Quota System, instead of the quota being handed down from above and from without and then leaving it to the diocese or congregation to say what of that amount it will assume, let us turn it around. Let it be said to each diocese and congregation, "You know what your part ought to be on the basis of the last twelve years. Please go into the matter thoroughly and, as far as possible, with every member. Set your own quota in the light of the last twelve years' experience and report that amount." But report it before the *Every Member Canvass*. The honor and self-respect of diocese or congregation would then be really involved because the amount set would be their own doing—from within, not from without. (This proposal is predicated upon the conviction that there is plenty of money for every proper need in congregation, diocese, and general Church.) In other words, let us do as our Lord did, substitute the law of *noblesse oblige*, let each diocese and congregation set its own quota, with no pressure from above except that of God the Holy Spirit, and no coercion from without except the knowledge of the need and the privilege of passing on to others at least a tithe of what others in the past have passed on to us. Then, before the *every member canvass*, notify headquarters that this amount could be expected from the diocese or congregation in question. I believe that if this plan were

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# God's Ways

A Meditation on St. Matthew 21:17

By the Rev. H. P. Scratchley

THE PROPHET ISAIAH as the mouthpiece of Jehovah declared that Jehovah's thoughts were not Israel's thoughts nor His ways their ways, and in no way is this more exemplified than in the dramatic entry of our blessed Lord into Jerusalem amid the hosannas of the multitude and the equally dramatic withdrawal to the quiet home in the little village of Bethany. By His deliberate act of riding into the Holy City upon the ass He proclaimed to His disciples and to the world that He was fulfilling the words of the prophet Zechariah: "Tell ye the daughter of Sion, Behold thy King cometh unto thee, meek, and sitting upon an ass, even the foal of an ass." He realized that such an act would arouse all the nationalistic enthusiasm and hopes of His Galilean followers, and through them would affect the city itself. This He knew to be necessary that the nature of His Kingdom be known to men; the world had to be taught that the promised Kingdom of God was to be spiritual, not material. So He said to the Pharisees: "I tell you that, if these should hold their peace, the stones would immediately cry out." He accepted, though with sadness of heart, the shouts of joy: "Hosanna, blessed be He that cometh in the name of the Lord, even the King of Israel." This was due Him as the Christ of God; this was necessary, but He foresaw that when the end of that day was come He by His own act would cause many hearts to grieve. His disciples, remembering His many mighty works, thought of a great worldly empire in which they as judges should judge the nations. Jerusalem itself had been stirred to its depths by the mightiest of all these works, the raising of Lazarus, and thought that now was to be fulfilled its dearest desires. All saw Him claiming as His right the words of the prophet; all expected that when He came to His temple, He would use against their oppressors that divine power by which He had healed the sick and raised the dead.

His disciples had accepted Jesus as the Christ of God, but at times they had been bewildered and disappointed because He had not done as they desired. Again and again, after some manifestation of His power, they had asked, "Lord, wilt Thou at this time restore the Kingdom to Israel?" only to be told, "It is not for you to know the times and seasons." To their minds a postponement of their desire. Now they saw Him by His act assume the Kingship of Israel. To them the expected Kingdom was to be proclaimed. All their suppressed nationalistic zeal broke forth in shouts of praise to Jehovah and they made the entry of Christ into Jerusalem be like that of an earthly king into his royal city to assume his crown. Never at any time had such a crowd adhered in words to Jesus Christ; it was the crest of His popularity with His people. No wonder the Sadducean priests thought that He had won the whole people.

Yet amid all these shouts of rejoicing, one was weeping. Lowly, quiet, sad, He rode upon the ass. As the procession came to the crest of the hill overlooking the city and Jerusalem in all its splendor lay before Him, He wept over it. The crowd, desirous of the earthly kingdom of their father David, a kingdom of worldly power, sang hosannas to their God; the King wept over that royal city because in this, its day, it knew not the things that made for its peace, that city for which God had yearned, that city which was ever turning from God's ways to the ways of Mammon. In all history there is not such a contrast: an acknowledged King, in the midst of a rejoicing multitude, weeping over His royal city, not because it would reject Him but because He would reject it. He knew that what it desired He could not do; its desires unfulfilled by Him would change the hosannas into cries of "crucify Him," the cries of embittered disappointment.

The procession swept through the city into the Temple of God, that Temple into which the promised Messiah of God should come riding upon the ass and with great power manifest Himself. Amid a breathless crowd our Lord purified the Temple of those who had made it a den of thieves. To that hushed and expectant multitude this was but the first act in the great

manifestation of Jehovah's triumph. Silently they awaited. Then in that silence the Lord turned and went out of the Temple back to the quiet, humble home of the man whom He had raised from the dead. The Kingdom of Power and Might was not restored to Israel. Dramatically, in that rejection of Israel's ambitions, more by act than by words, it was impressively proclaimed that God rules by love and not by might, that His Kingdom is not of this world, that His ways are not the ways of men. Not for worldly preëminence were the things of God to be used.

The multitude saw their hopes disappointed and their hearts' desires unfulfilled. Christ had put behind Him the most cherished ambition of His people and they understood Him not. Disappointment at hopes blasted, astonishment at powers unused, and ignorance of God's true purpose—these made them ready instruments for His destruction at the hands of the Pharisees and the Sadducees. In the triumphal entry into Jerusalem our Lord in His humanity was tempted as He had been tempted in the desert. He put behind Him now as He had put behind Him then the suggestion of the Tempter to win men by way of this world's popularity rather than by the way of the Cross.

CHRISTIANS, individually and as members of His Body, the Church, are tempted as He in His humanity was tempted. The Church is called upon to live on earth so that it may be the Church Triumphant. Its work is to win men to the service of God; its task is to make the kingdoms of this world the kingdoms of the Lord Christ. To it and to its members ever comes the temptation to gain men by the way of these world powers rather than by the way of denial. Worldly success seems perfect success; God's ways seem defeats. If the Church would only use those methods that the world uses, men in numbers would be won for Christ and His Kingdom come on earth. Christ came to redeem the world; He was the promised Messiah of God; the world went out to hail Him King of Israel; it would have accepted Him if He had yielded Himself into its hands and used His power as it desired. In the sight of the world a great opportunity, but in God's sight such a success would have been a great failure. The world won has been lost when it was won through its own methods.

The harvest has seemed so great and the laborers have been so few; the method of quiet patience of winning souls one by one, so inadequate and so wasteful; the way of law and force so efficient and so successful for a time. No wonder men say that success is close at hand if only the Church would listen to the cries of the multitude and modify its methods. Every generation desires its hopes realized in its day, few men comprehend the patience of God in His work. Christ came in God's good time to establish a Kingdom, but a Kingdom not of this world though in it. For all time Christ in the Temple rejected a kingdom built upon law and compulsion. Jerusalem, dreaming of the armies of Jehovah conquering the nations, was rejected by Him, that His Church should learn that men are won to God by love, patience, and self-denial—the way to Calvary. The Kingdom of Christ is the Kingdom of a God who is Love, long-suffering until His end is accomplished.

What He taught so dramatically in the Temple, His disciples have been so slow to learn. They ever dream of a God of force, compelling men to obey Him; they ever use the weapons of this world to win, if they may, spiritual ends, and they fail eventually. Worldly success weakens spirituality. Many men, zealous for God, have won the praise of the world through their eloquent denunciation of great evils, and been won by the world to use the weapons of this earth, only to find that their spiritual power diminished. They have gained the plaudits of the multitude to the loss of their souls. Men had seen their mighty works done for God and men and have acclaimed them kings of Israel. Then came the tempter: do not lose this great opportunity to bring about God's purpose

by a too scrupulous adherence to an ideal. There are few souls that can ride with triumph amid the hosannas of the multitude and then in the evening of their days go back to the quiet Bethany.

The Church of God in its work must follow the ways of God. It cannot use secular ways without loss of spiritual power. The Church under persecution was a moral and spiritual instrument for God's will but the Church of the world's approval was the Church of heresy, the Church of schism, the Church of compromise with worldliness, and a persecuting Church. The ministry of service became a ministry of worldly pomp; the humble servant of God became a sovereign wearing a triple crown, riding into battle against his political foes. Men impatient of God's long suffering have endeavored to make men His in name by means of the fagot and this amid the shouts of the multitude: "Blessed is He that cometh in the Name of the Lord."

Men at many times have hailed Jesus with hosannas as the Christ of God but they are ever restive because He is so patient with men who deny Him. They are eager to bring in the Kingdom of God by force in its fulness in their time. They desire with great desire to see God bring in His Kingdom by means of His legions of angels. They think to hasten God's working by the use of law and force, making men accept outwardly the life of that Kingdom. The kingdoms of this world are to be the Kingdoms of Christ not because the citizens thereof have within them the laws of God but because they fear punishment if they fail to act in a certain way. God works with men as He works with His universe. He wins men to holiness and righteousness by winning men's wills to conform to His will. Through millions of years God has been evolving spiritual man from the animal, living things moving upward through many false turns and mistakes towards the perfect man in Christ Jesus, and above and through it all is God lovingly patient with His creatures. Men have not learned the lesson of the universe any more than they have learned the lesson of Christ.

Again and again in the history of mankind, great servants of God have heard the shouts of the enthusiastic multitude, the Church of God has seen the world acclaim it the noblest instrument for the good of mankind and has been taken by force. Then one of two things has happened. When it has been true to its Lord and Master and put away from it the ways of the world and followed the ways of God, it has trod the way of the Cross; men have turned from it and persecuted it but it has been filled with the Spirit of God and God's Light has shone on the earth. On the other hand when the Church through its servants has compromised with the world, when it has made the world's ways its ways, when it has taken unto itself the glories of the earthly kingdom, spiritual power has been lost; for a time it seems to flourish, for a time men are in it but not of it; for a time hosannas are heard, but the end is darkness, the darkness of the absence of God's Presence. The choice is ever between God and Mammon. When men choose Mammon, they reject God and are rejected of God. God's ways are not Mammon's ways. Mammon is force and wealth, God is Love; Mammon relies upon fear-inspiring law, God wins through the spirit of truth; Mammon can for a time deliver the glories of earthly wealth, God builds for eternity.

Christ must ever be weeping over spiritual Jerusalem, His Church, because even today it knows not the things that make for its peace. His disciples knowing the mighty works He has done in and through His Church and the work to be done have yearned for the power and glory of the earthly kingdoms. They have gazed, and do gaze, upon the Jerusalems of this world with their glory and wealth and have looked, and do look, upon the spiritual Jerusalem poor and neglected; so they have been, and are, tempted to use in its service those things which have made the cities of this world great and glorious in the eyes of men.

The ways of God are the ways of the spirit: love, obedience to His will, moral discipline, self-denial, patience, quiet waiting on God—these are the things that build up for eternity. Men are won to the life of God not by brilliant display of power, not by law or force, not by great wealth or magnificent edifices, not by great eloquence, but by lives of quiet devotion, by lives of self-sacrificing love, by lives of simple faith, by lives of obedience to God's will, even though the end thereof is the Cross of Calvary.

## A JAPANESE BROTHERHOOD FAMILY

BY PAUL RUSCH

ASSOCIATE GENERAL SECRETARY, BROTHERHOOD OF ST. ANDREW

THE Brotherhood of St. Andrew in Japan believes it is the only National Brotherhood throughout the world that has a father and three sons who are active directors of Brotherhood chapters.

Professor Timothy Hoshitaro Negishi of St. Paul's University, Tokyo, is president of the National Council of the Japanese Brotherhood, and also the active director of Chapter No. 3, the faculty chapter of St. Paul's University, and incidentally the largest chapter, having some forty members. Professor Negishi's life has been given to the building up of Christian education in Japan. There are few priests of the Church today in Japan that have not passed through some of his classes, either in the early days when he was a student translator for the foreign theological professors of the old Trinity Divinity School, or in the past thirty years of St. Paul's growth from a small college into a great Christian university. Few laymen could have brought more leadership to the young National Brotherhood in Japan in these infancy months than Professor Negishi, owing to his devoted consecration to the development of the Church and his wealth of first-hand knowledge of the personnel of the present leadership in the Japanese Church. He states frankly that he owes his understanding of the growth in the Church to Bishop McKim, who first gave him encouragement as a student when he was 17 years old.



PROFESSOR NEGISHI AND SONS

Peter Suteta Negishi, eldest of the three brothers pictured with Professor Negishi, is director of Chapter No. 1, of Holy Trinity Church, diocese of Tokyo. Chapter No. 1 was given to Holy Trinity Church because it was founded by all charter members of the original chapter founded at St. Paul's University, November 30, 1927. Every member is a graduate of the original chapter. Today they are all young business men of Tokyo, the first experiment of the Brotherhood to help train Christian business men as well as men for the priesthood. Suteta Negishi is now a rising young member of the great Mitsui banking interests, but he never fails to attend his chapter meetings every Friday night and is enthusiastic in his chapter's task for 1932—the building up of the Sunday night service.

Paul Genzaburo Negishi, standing next to his father, is director of Chapter No. 6 of the Brotherhood. His chapter numbers fifteen members at this writing, every member of which participated in the Brotherhood's Faith and Youth Campaigns at St. Paul's University last November and January. At each weekday service they produced from fifteen to thirty new men to hear the talks. This chapter's ambition is to have each member have a real Christian experience by bringing another to Christ and being his godfather.

Masso Negishi, the youngest brother, is director of the original chapter at St. Paul's Middle School, Chapter No. 4. His chapter has ten members. It has already been responsible for two additional student chapters being formed. Machan, as he is known to all his friends, is out to make new Brotherhood history. Watch him in the future.

## PAROCHIAL PERSONALITIES

BY LOUISE M. HOWARD

FOR A PERSON INTERESTED IN HUMAN NATURE and psychological reactions, I know of no position richer in research than that of secretary in a large parish. One of the most incomprehensible things in life is why a great many parishioners and near-parishioners seem to think that a church office is a clearing house for all human complaints and criticisms. One has only to "sit tight" in the office chair, and watch the procession go by in order to get a complete grasp of just what the average person expects of the church and its clergy.

The ordinary duties of a church secretary include the keeping of all records, handling all the calls, telephonic and personal, and various other things which tend to oil the machinery of a smoothly running establishment; but popularly conceived, the position of secretary does not carry with it the privilege of ordering the lives and behavior of the current clergy—I was once asked to tell the rector that his suit needed cleaning! Seriously, though, there are many criticisms handed over my desk with the hope that they will be relayed to the main office. One particular case in mind: a regular church attendant and member of various Church organizations came to the office from time to time, usually with some flimsy excuse for the visit—but there was always some piece of parish gossip dished up, or some implied (and sometimes gently expressed) criticism of the rector voiced—to which no attention was paid on my part. Finally, one day, this woman gathered up her courage and said, "Don't you think Dr. Blank should know all these things?" to which I replied, "Yes, I do, and I think you should tell him." "Oh!" she exclaimed, "I could never tell him," and turning back to my typewriter I said, "Neither can I." The visits and gossip both stopped.

Then there is another type of person who has nothing to bring to the office, but calls and, by adroit (or seemingly so) questioning, hopes to gather up a few choice morsels to peddle at the next meeting of the Ladies' Aid. These persons are apt to leave the office with a great respect for the profound stupidity of the secretary, for they soon find out that, while they have been answered politely—I hope—absolutely no information has been given out.

After much experience and some thought provoked by many and varied contacts, one is led to the conclusion that what the Church needs today is a deepening of the spiritual sense. If these same people were as assiduous in holding up the hands of the clergy and the office staff and in protecting them from the criticisms and back-biting of the disagreeable ones as they are in spreading abroad the unkind, and often unjust, things that they hear, it would undoubtedly help bring us all nearer the Kingdom of God. A devoutly spiritual congregation would not care very much whether the rector's suit needed cleaning or not—they would be so avid for the advancement of their souls and the bringing in of Christ's Kingdom that this matter, and many other similar ones, would naturally fall into their niches of unimportance in the scheme of things, and the petty criticisms and fault finding would be forgotten, or at least ignored.

The spiritual life of the parish is, of course, the chief responsibility of the rector, and to see the spiritual growth of the individual and of the whole parish is the ultimate aim of any good rector. Swinging from the main business of a rector to something that is, tacitly, not anything of his business, we come to the second great need of the Church today, and that is better business methods on the part of the parish and a more sympathetic acceptance of such methods by the parishioners.

The business end of a parish is a very complex thing and exacts unusual traits in the person handling it. He, or she, must have the humility of Uriah Heep, the patience of Job, and all the tact there is in the world, if he, or she, expects to be successful in keeping everyone in a good humor. (Was there ever a parish treasurer possessing all these traits?) There are certain people who, no matter how delinquent they become, simply cannot bear the sordid implication which accompanies a bill from the church. Personally, I never could see why a person would accept, as a matter of course, a bill from the grocer, and then fly into a rage when a bill from the church arrives. It is unfortunate, perhaps, that the church is maintained, on the financial side, exactly as any institution or household would be—it is necessary that gas and light bills be paid—the rector and his staff, if he has one, must be paid

salaries, in order that they may meet their secular obligations. And, except in the very few cases of endowed parishes (would there were more of them), there seems not to be any known way of meeting these obligations except by the pledges of the parishioners.

Another group of conscientious objectors is that very sensitive nature which seems to vibrate on a higher plane than the ordinary mortal, and this is the one who never makes a pledge—oh! these people could not think of commercializing their religion! They will give when they come to church—which is precious seldom—but they could not do anything so debasing as to make a pledge. Yet these same people will have a gas meter put in their homes, and by obligating themselves to pay this account, they signify their willingness to commercialize their physical comfort—but for spiritual comforts, there seems to be a difference.

IN EVERY parish there are some persons, I suppose, who make pledges which they have no intention of paying—it is hard to psychologize this type—some, I presume, make these pledges in good faith, and some make them to enhance their standing in the parish, forgetting that, in time, a few people, at least, are bound to know that these pledges are utterly worthless.

Were it not for the group of pledgers who have real religion and accept financial obligations, Church and secular, as a sacred trust, discharging them conscientiously and gladly, I am afraid the business end of the parish would cease to exist, as these are the ones who can be relied upon to fulfill their obligations to the letter, and are the backbone of every parish.

If the average parishioner will bring an open mind to the subject, he will soon see the inconsistency of resenting a bill from the church and accepting stolidly those from other sources. When a congregation, as a whole, realizes that in order to be a spiritual success a parish must be fairly free from financial worry, that moment will mark the beginning of a more sympathetic understanding between treasurer and pledger; and it will also help that parish on to greater accomplishment, made possible by a careful balancing of the spiritual and the secular.

## IF NOT THE QUOTA SYSTEM, WHAT?

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wholeheartedly adopted, in time we should have a very different situation.

I am wholly for the Quota System if the Church generally will use the whole of that plan. If that cannot be secured, why not consider this substitute?

Without anticipating what I hope to say at the meeting of the House of Bishops, I agree with most of what Bishop Fiske wrote in his letter in THE LIVING CHURCH of February 20th. But I do not believe for a moment that there is any lack of money in the Church. The falling off in contributions, I suspect, is very much greater than the falling off in the money available. It is lack of leadership from which we suffer. If every bishop and every clergyman were enthusiastically and wholeheartedly behind the full Quota System, Pay As You Go or any other plan, we should have more than sufficient money for all of our work wherever located. Wherever there has been aggressive leadership for any part of that work, that part has been and is being supported. Those responsible, for instance, for leadership in the building of the two largest cathedrals now under construction are still securing money and in large sums, if my information is correct. Given similar leadership the Program of the Church would move forward as it never has, for it has never had such leadership in dioceses and congregations generally. I have spent a lot of time writing about a plan, but we all know that what is needed, and needed desperately, is the kind of leadership in this matter of maintaining and extending the Kingdom of God through the Church to which that supreme enterprise is entitled and has not had.

LET US lift up our hearts to God today with courage, cheerfulness, and confidence as becometh our Christian heritage. Human need always spells divine opportunity. If ever the ministry had a message for men, the time for its utterance is now. God is waiting for our co-operation to prove that spiritual resources are available for every human need.—Bishop Ingle.

## THE CHALLENGE OF ATHEISM

BY THE RT. REV. FRANCIS DEWITT BATTY  
BISHOP OF NEWCASTLE, AUSTRALIA

*Reprinted from the "Review" of the Australian Board of Missions.*

TO ANY student of world affairs, it is clear that the arena is gradually being cleared for a tremendous spiritual contest. The objective of that contest is the capture of the world's soul. And it is further clear that in that contest there are only two competitors which seriously count, and that these two are destined ultimately to meet in the challenge round. One is Christianity, and the other is that form of Atheistic Communism which for convenience' sake we call Bolshevism. Each recognizes that it has no serious rival except the other. On the Christian side no one seriously supposes that the world will turn Buddhist or Mohammedan, though there is every reason to hope that it may become Christian. And on the Bolshevik side the Christian religion is recognized as the only serious obstacle to the realization of Bolshevism's world-wide objective. Lenin himself recognized that the other great religions of the world presented no final hindrance, but he added: "We must smash Christianity or Christianity will smash us." In that frank and easily intelligible sentence is expressed the danger to which the Christian Church is only gradually becoming awake. It is a danger to which we who form part of the bodyguard of Christ cannot possibly be indifferent. What is our duty with regard to it?

There is first of all the duty of trying to understand the precise nature of the attack. So far as the masses are concerned, the appeal of Bolshevism is emotional rather than intellectual. It is a protest rather than a theory. It is destructive rather than constructive. It knows what it does not want, rather than what it wants. The many changes which have taken place in Russian political theory and practice since the revolution are proof of this. But, while this is undoubtedly true, it is also true that at the back of Bolshevism are theories which have won and are still winning the assent of men of high intellectual caliber, and of indisputable integrity of character, who honestly believe that it would make for human peace, prosperity, and happiness if what they regard as the present sorry scheme of things were smashed entirely, and remoulded closer to their heart's desire; who honestly believe that Capitalism is responsible for all the social evils of our times, and that these evils would automatically disappear if society were remodelled on a non-capitalistic basis. And it is the duty of all Christians who are qualified to undertake the task to examine these theories and try to understand them, to sift them so as to distinguish that in them, with which Christianity as such has no necessary quarrel, from that which must provoke ceaseless and implacable antagonism. And it would seem that so far as the great mass of Churchmen are concerned, this duty has not yet been undertaken. But it is clear that such a distinction can be made.

With Communism in the abstract, simply as a political and economic theory, Christianity has no necessary quarrel. A man may become convinced that the abolition of private property is a desirable social reform, and that capital is best publicly owned, without ceasing thereby to be considered a Christian, just as he may believe in Free Trade or in Protection without forfeiting his claim to the Christian name. But when Communism is examined in the concrete, as, for example, it is practised in Russia today, it obviously exhibits tendencies which must bring it into direct and violent conflict with the Christian religion.

There is, in the first place, its materialism. Christianity can never be tolerant of any political system which, while caring for man's bodily needs, does so at the expense of his immortal soul. But Bolshevism does just that. It makes the material well-being of the proletariat the be-all and end-all of political endeavor; and in so doing it flatly contradicts what is clearly a central principle in Christian ethics. "Seek not what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed, for after all these things do the Gentiles seek. . . . But seek ye first the Kingdom of God, and his righteousness, and all these things shall be added unto you."

Then, in the second place, there is its threat to human freedom, of which Christianity is the creator and protector. The belief in human personality and in the infinite value of every human soul in the sight of God is the creation of the Christian religion, and it is those beliefs which have inspired

the battle for personal liberty which for the past two thousand years has been the main political endeavor of mankind. But it is admitted by Bolshevik theorists themselves that under a Communistic régime forced labor is a necessity, and personal liberty would largely disappear.

And there is, finally, that endorsement of atheism which is an essential part of Bolshevik propaganda. To admit that man is the child of God is to concede him a liberty and a dignity which Bolshevism is not prepared nor able to concede. It must be recognized that the present effort to establish atheism as the state religion of Russia is not a transitory phase, but an integral part of the Bolshevik scheme.

But if the danger calls us first to a closer study of the nature of the enemy's attack, it calls us secondly to greater activity in the cause of Christ. Such Communism is being preached today with all the force and fervor of a religious crusade. With that we have no right to quarrel. If a man seriously believes that there is no God, and that the world is the product of purely material forces, and that human life must be reorganized in the light of that belief, he has not merely the right but the duty to proclaim his conviction, because obviously the facts which he believes himself to have discovered would be, if they were true, of tremendous and epoch-making importance to mankind. The trouble is not that Bolshevism is so aggressive, but that Christianity is so inert. An enthusiasm can only be met and overcome by a greater enthusiasm; and it is to that greater enthusiasm that the Church must be rallied.

We believe that atheism, materialism, and the denial of human freedom are not merely false, but utterly and damably false. We believe that all that is true in Communism is also Christian, and that whatever is not Christian is not true. We believe that there is none other Name under Heaven whereby either men or nations can be saved, but only the Name of our Lord Jesus Christ. We believe that the genuine acceptance of the principles for which He lived and died would win for the world a peace, a happiness, a prosperity, and a progress which Bolshevism could never achieve. We believe that Christ is the solution of all human problems and the satisfaction of all human desires. Yes, we believe all that; but we are so feeble and inarticulate in proclaiming our belief.

Whereas Bolshevism is training its missionaries by hundreds, we are training them by ones and by twos. Whereas Bolshevism is feverishly striving to make itself wealthy in order that it may proclaim its creed and win its converts, we ought to be sounding a trumpet-call to all who profess and call themselves Christians—not merely to rally to the defence of the threatened citadel of Christ, but to take the offensive in His Name. It is idle for us to plead the stringency of the times, and the difficulty of maintaining the Church's work at home. For, as we all know, a revival of missionary enthusiasm would inevitably create a revival in the life of the home Church. By strengthening the front line we shall also strengthen the base.

## JOHN KEBLE (1792-1866)

*(Continued from page 795)*

"The youthful villagers," writes an old parishioner, "played, and the elder ones with the mothers and babies sat and looked on. The two village inns . . . were kept by most respectable men, both of them communicants and in the choir."

It must not be imagined, however, that his even round was unspoiled by opposition. His bishop for many years refused to ordain his deacon a priest, and he was drawn into all the storms and turmoils of the ecclesiastical times.

In 1863 Keble went to Bournemouth, where he died on March 29, 1866, from paralysis. He was buried at Hursley, whither went innumerable Churchmen to pay such an homage as revealed the immensity of his influence. But, although the Anglican communion chooses now, officially, to recognize his centenary he was unhonored while he lived. He was never offered any high preferment save a colonial archdeaconry, and was regarded with disdain and dislike by many ponderous bishops and clergy whose names are well forgotten. If the Anglican communion had not shamed her power to canonize it is safe to say that John Keble would be the first of the latter day saints to adorn the Kalendar. He never despaired when days were darkest, and we arise to call him blessed.

# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

## "PUTTING FIRST THINGS FIRST"

To the Editor of *The Living Church*:

IN YOUR EDITORIAL, Putting First Things First [L. C., April 16th], you explain your reasons for failing to express misgivings as to the policy of the National Council in meeting the financial crisis which the Church faces in the support of its missionary and other work, and you add: "Now, however, the time has come to speak plainly."

Why now, rather than when the condition was first announced and the National Council held its winter meeting? I made my protest at once, against the defiance by the Council of the mandate of General Convention and its decision to cut missionary salaries rather than make really drastic cuts at headquarters. Is the need of facing facts any greater now than it was then? Or does it take two months and more for the idea to percolate into the minds of Church editors and Church leaders?

For that matter, many of the conditions now complained of were called to the attention of the Church six years ago in the report of the Evaluation Committee of which I had the honor to be chairman. Is six years the longer limit required to set Churchmen thinking?

Fifteen years ago, before the present organization was completely set up, I called the attention of the Church to the growing administrative and departmental expense and urged retrenchment; is fifteen years the required period for the germinating of an idea in the Church?

Of course as you say, personalities do not enter into the discussion. We seem, always, in America, to confuse principles with personalities. Let's try to avoid that blunder in this discussion.

At any rate, I am glad that you have discovered a "now," when plain speaking need not necessarily drive the speaker into Coventry.

(Rt. Rev.) CHARLES FISKE,  
Bishop of Central New York.

## "THE CHURCH AT WORK"

To the Editor of *The Living Church*:

THE VOICE of the many is not always or even often the voice of wisdom or prudence. The *Church at Work* seems now to have gotten the attention of the many. All the way from the *American Church Monthly* to the Churchman the whine is the same, as though the discontinuance of that publication would redeem our present situation. Speaking for myself, and I believe for many others, I want to say that the *Church at Work* is religion, not refuse, in our missionary undertaking. Three years ago about thirty copies of the *Spirit of Missions*, including those sent free to the workers, were being received by the Church people in Nevada. And so far as I have been able to learn not a single Church weekly was being subscribed for outside the clergy homes. What wonder, then, that the people were not informed. Now the *Church at Work* fills a very real need and bears fruit. Of course it is not left to chance distribution, nor left lying in the rear of the churches only to grow stale to the eyes.

The *Young Churchman* has gone from the children; now take away the *Church at Work* and what have we left to inform the minds of our people?

Out of all the criticisms which have been hurled against this modest and unhandy sheet of the Department of Publicity, not a single constructive suggestion has come, excepting possibly from *THE LIVING CHURCH*. And even this is dubious. People who do not receive a weekly paper would not read the National Council page and I fear those who refuse the *Church at Work* would be little likely to read such a page.

Again, those who are now too indifferent to see that the *Church at Work* gets into the hands of the people, could not be counted on to increase the circulation of the weeklies.

All those of us who believe in and profitably use the *Church at Work* ask is that those who want a more expensive or "highbrow" sheet will allow us plain people of the mountain and the desert the present publication which seems to supply our need.

THOMAS JENKINS,  
Bishop of Nevada.

Reno, Nev.

## DR. TOMKINS' DAILY BIBLE STUDIES

To the Editor of *The Living Church*:

HOW DO WE MISS Dr. Tomkins' Daily Bible Studies. There is a feeling of emptiness each morning. The beautiful spiritual inspiration is now missing. He, however, would not wish us to grieve, so we are bravely marching on, finding consolation in what Dr. Tomkins has left us which can never be taken away—cheering God, loving, noble, and glorious memories, personal and in his writings. It makes one wonder why there are so few "known men" like him.

We, his readers, wonder if we might suggest that permission be asked to reprint his Bible studies. Dr. Tomkins' articles and *THE LIVING CHURCH*, which I think the finest Church magazine edited, has only been coming to my home a short time. Many of us, I know, would be reading the Daily Bible Studies for the first time if they were reprinted. Trusting you will consider my suggestion, as I know "shut-ins" and many others have said they would love to read his former Bible Studies.

IRENE SCOTT DENN.

Frankford, Philadelphia, Pa.

[A year's selection of Dr. Tomkins' *Daily Bible Studies* is in preparation by Morehouse Publishing Co., who will shortly announce details.—THE EDITOR.]

## "THE CHURCH AND SUICIDE"

To the Editor of *The Living Church*:

NOTICED IN *THE LIVING CHURCH* for March 26th, a letter by the Rt. Rev. G. Ashton Oldham entitled The Church and Suicide.

An experience I had some years ago in the middle west will throw light upon the subject. Two young men of my congregation committed suicide. I was confronted by the law of the Church. I sought the advice of Dr. Henry Eyeman, at that time at the head of the Massillon, Ohio, Hospital for the Insane. During the war he was in charge of the mental reconstruction work for the government. I state this to indicate the standing of the man. He stated that in his judgment no-one commits suicide who is mentally responsible. As he put it, "the line between sanity and insanity is so fine not even an expert can draw it."

There are always reasons, real or imaginary, which are back of the act. With the conclusion of modern science in favor of insanity as the cause of suicide, and with Christian charity in mind, I do not see how the Church can refuse the office to any unfortunate.

(Rev.) ERNEST JUDSON CRAFT.

Bridgeport, Conn.

## "FIXING THE EASTER DATE"

To the Editor of *The Living Church*:

UNDER THE TITLE Fixing the Easter Date in *THE LIVING CHURCH* for April 2d, Charles D. Morris, editor of the *Journal of Calendar Reform*, deprecates Easter's "annoying connection with the full moon."

It does not annoy us all. In *The Adventure of Passiontide* (pages 34, 35, 40, 45, 52) Kenneth Ingram has much to say of the mystic significance of the paschal moon: "For those who can see, it is the symbol of the supreme climax of the Adventure." And others besides him have felt their spirits stabbed suddenly awake, when, looking up into the Holy Week night, they have realized that their fleshy eyes looked on the same luminous face that shone through the olive boughs of Gethsemane.

The ebb and flow of the lunar year, which the Church, through Easter, inherits, are part of the intimate poetry of the Christian faith. Like the Gregorian chant, like the Kyrie Eleison, like the liturgical Hosannas and Alleluias, they bind it to its historic origins, they integrate it with its dim background in the whole human past. The paschal moon is sacramental. If it passingly disturbs the world's routine, so much the better.

C. I. CLAFLIN.

Buffalo, N. Y.

# CHURCHWOMEN TODAY

A Page Devoted to the News, the Work, and the Thought of the Women of the Church

Ada Loaring-Clark, Editor

IT IS OUR DESIRE to picture something of the work of our beloved Church in various parts of the country and particularly that of our Deaconesses who by patient, faithful service, carried on in many places, build little by little, developing, loving, and influencing those with whom they are

Devoted Deaconesses brought into contact until Christ and His Church become a prime factor in the life of the individual and the community.

Deaconess Virginia Mitchell makes a most interesting contribution in telling us of her important work at St. Paul's, Glenwood, Minn., in the diocese of Duluth. This work is of historic importance in that it is carried on in one of the oldest of our churches in that part of the country. Deaconess Mitchell says:

"Thank you for the opportunity to tell something about our mission here. It is an old work—one of the first in Minnesota—commenced during the days of Bishop Whipple. I know it was the first church here, in what was then the little village of Glenwood, and Glenwood is now but a small town of some three thousand people; but it is the division point for a branch of the St. Paul, Minneapolis, and Sault Ste. Marie Railroad. It is situated on a beautiful lake—Minnewaska—whose name was formerly Lake Whipple, named for the Bishop, of course. (I suppose Minnewaska sounds better for tourist purposes!) The situation is unique. Hills all around the town on three sides and the other sloping down to the lake. It is probably one of the most beautifully located towns in the country and certainly the most beautiful in Minnesota.

"The mission was never, I think, very large but, like so much of our work, has at times flourished and at times languished. It has, through the years, ministered to groups of people, many of whom remove to other places, as happens so often in small towns that are railroad centers.

"People from Norway came here in large numbers until the little town grew largely Norwegian and the Norwegian Lutheran church became, and is today, the largest church here. Methodist, Congregationalist, and Roman Catholics have built, so that today five churches are in town. Our own and the Roman Church are about the same size numerically, and are the smallest congregations, as numbers go. We do not, however, measure influence by numbers, do we? Our congregation is not large; we have a people who pull together very well, in spite of many handicaps. For one thing, and that is a very important thing, there have been constant changes in clergy. I should hate to tell you how many ministers there have been! During the days when there was no national organization such as we have now, it was very understandable why men often would not stay. Under the present system our minister lives in another town thirty miles from here and serves the two places. The Church school is perhaps our most encouraging feature; the children are interested and regular in attendance; the older members are "sharks" (something unusual in these days) for learning the Church Catechism. Each year classes are presented for Confirmation and there is a very marked growth in the Auxiliary and the congregation. I feel the outlook is most hopeful. We are making American Church members of this fine old Viking stock."

THE UNIVERSITY OF WISCONSIN, College of Agriculture, sponsors a bulletin called "Food for Fifty." It will be found particularly useful by groups of our Churchwomen who prepare meals for the Men's Clubs and other Church organizations. The bulletin is written by

Food for Fifty Miss Bernice Dodge who makes grateful acknowledgment to her students in classes

for suggesting, adapting, and testing recipes which are given in the bulletin. Much valuable information comes under the heads of Organization for the Work; Planning Menus; Helpful Equipment; and Helps for Beginners. Details for the care of large numbers are given, based on the needs of fifty. The leaflet can be obtained from Bulletin Mailing Room, College of Agriculture, Madison, Wis.

THE APRIL ISSUE of the Prayer Leaflet reminds me that we have not yet mentioned this helpful leaflet on this page. It is published by the National Council and gives specific prayers, litanies, and thanksgivings for various dioceses and

missionary districts, at home and abroad, as well as for different phases of Church endeavors. This month Southern Ohio;

Western Nebraska; the district of Shanghai; dioceses of Tokyo and Osaka; the Church's Mission to the Isolated; the Church and Home Life; and For Those Who Have Been Confirmed are the topics for prayer and thanksgiving. If you have not used this small manual and need such a publication it will be found very helpful and comprehensive for use during the year.

THE GOLDEN RULE FOUNDATION sends out a letter of urgency with a leaflet of information telling of the continued needs of hundreds of thousands of children. We learn that starving children in Porto Rico; the orphans and destitute

The Golden Rule Foundation children of victims of famine and flood in China; the children of unemployed miners in the bituminous coal regions at home; the migrant children of the West and South; children in the Virgin Isles, and the underprivileged or neglected children served by scores of approved welfare agencies still need continued aid in order to literally save lives; we dare not let such an appeal as the Foundation makes go unheeded. The cost of an average meal is but five cents, and every dollar sent will give one meal to at least twenty children.

WE HAVE RECEIVED many inquiries regarding the Teachers' Fellowship Exchange which is published three times a year wholly in the interests of the younger and more inexperienced Church school teacher. Many of you will like to

Teachers' Fellowship Exchange know that it was published seven years ago by a group of Church school teachers on Long Island. The response that it has had in that diocese indicates there is need for such a paper, and efforts are now being made to increase the subscription list. It can be ordered from the Fellowship Exchange, 170 Remsen street, Brooklyn, N. Y., and is 50 cents for the three issues.

#### MRS. MIGNON KNIGHT SHAYLER

WE PAY A TRIBUTE of gratitude for the life and work of Mignon Knight Shayler; loved for her faith and works throughout the Church and particularly, where she was best known, in her home and in the dioceses of Chicago, Olympia, and Nebraska. "Her Victory of Life is Won. Alleluia."

#### PRACTICE HIS PRESENCE

GOD is a Spirit, unseen and unheard, Infinite Spirit; yet we have Christ's Word That God is our Father, there is a way To find in His Presence, strength for each day.

Seek Him in silence, surrender your will, Ask for His Spirit, then try to be still; The clamorous thoughts, the world and its sin, Shut them out firmly, that Love may come in.

Wait for His coming with confidence sure, With mind that is free, with heart that is pure; Soon, with a sigh and a sense of release, Your spirit will rest in His Perfect Peace.

Inwardly strengthened and calm, you will go Back to the world with its noise and its show, Filled with His Love, and His Peace, and His Grace: For have you not met Him? Aye, face-to face!

SARA NICHOLS GUILD.

# BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THE GREAT AMPHIBIUM. By Joseph Needham. New York: Scribner's, 1932. Pp. 179. \$1.75.

**T**HUS IS MAN," said Sir Thomas Browne in *Religio Medici*, "that great and true amphibium whose nature is disposed to live, not only like other creatures in divers elements, but in divided and distinguished worlds." Upon this text the author founds a discussion of the position of religion in a scientific age.

There has been much palaver of late between scientists of the right wing and theologians of the left about the harmonization of science and religion. We have been told *ad nauseam* that the field of science is the empirical investigation of natural sequences and the field of religion is exploitation of emotions and effort for social betterment. We have been assured that this distinction is coming to be recognized by both scientists and theologians and that the war is over. There has been so much of this sort of superficial gush that we are beginning to be bored by the whole subject. The reviewer confesses, therefore, that he opened the present book with a yawn. Even the name of the author, who is one of the leading English biochemists, was not enough to reassure him.

Imagine his joy, then, when he found that this is not that kind of book. The joy increased from page to page. This is the sort of book that you sit up late to read. It recognizes that the difference between science and religion is not only in the scopes of their activities, but in their fundamentally different world-views. It analyzes each thoroughly and sympathetically and with fascinating literary style. It is a book that one is glad to own and to be able to read again.

The author pays his respects to the easy-going synthesis of science and religion in these words:

"We may say that science attends solely to the metrical aspects of the universe and neglects both the alogicality and individuality in it; we may say that religion . . . has no intellectual business to do, and is concerned with the sense of the holy just as art is concerned with the sense of the beautiful. But all this is so true that it is not very interesting, and even when we have got everything sorted, as it were into box files, the practical question remains acute as before. We may know that no opposition exists anywhere, and may firmly believe in this philosophic faith, but we find it as difficult as ever to take off the armor of faith and put on our laboratory overalls. Doubtless this arises from the fact that all our forms of experience are surrounded by fringes, as it were, views of the world that grew out of them and are practically inseparable from them. The philosophical procedure is to shear them off, to throw them away, and to reduce all our forms of experience to their lowest level, their minimum claims, after which, a howling wilderness having been made, peace is proclaimed and the metaphysicians go off to their own place. . . . It may be possible, and in a sense correct, to sacrifice these frames of mind, but is it politic? Do they not represent the very creators of the experiences themselves, and could anyone whose mind was tidied up in the manner proposed ever get anything thought, done, or felt in any of the realms at all?"

Exceedingly interesting is Dr. Needham's discussion of evidences of indeterminacy in intra-atomic and intra-cellular activities, a discussion for which the author's high standing as a biophysicist pre-eminently equips him. He concludes, however, that the evidence falls a long way short of allowing for indeterminacy in human activity, much less of amounting to a scientific demonstration of human free will. This, he thinks, must always be based upon religious considerations.

**T**HE PRACTICAL PROBLEM for us today is how to maintain the religious frame of mind "in a world dominated by scientific thought, or rather, not by scientific thought itself but by a popular version of the state of mind natural to the scientific thinker." This state of mind the author finds to involve belief in determinism, confidence in man's power to ameliorate mundane conditions through his power over external nature, absence of awe, and complete ethical neutrality.

These things are irreconcilable with the religious frame of mind. The effort to reconcile them produces

"the sort of person with whom we are all familiar, whose religion is a mixture of kindness to animals and vague hopes for 'social betterment,' who is not a religious person at all, but a muddle headed well-wisher, oscillating in a vacuum between two poles of spiritual energy, the meaning of neither of which is known to him. Hence the legitimate contempt in which we may hold 'egg services' and other boneless manifestations of a dying religiousness; for a virile mysticism will know how to estimate the golden promises of a scientific millennium at their true worth."

In the face of the current *Zeitgeist* the author holds out little hope for religion:

"In what has gone before I have tried to define some of the ways in which a civilization dominated by science attacks the life of religion. . . . Our religious period has gone and gone for good. The Christian ages can never return, and we may as well make up our minds to admit it. Why then, one may say, not slide with the current of history, why not abandon ourselves entirely to the domination of the scientific spirit and give up our efforts, so hard and costing, to maintain religion in an irreligious age? There are two reasons why not, one concerning the group and the other the individual. The tyranny of one form of experience over the others in any given age can only be softened by the unyielding witness of those few persons who are not overborne by the prevalent spirit. . . . If we as individuals give up religion, we transform ourselves into fundamentally one-sided creatures. . . . That is why it seems to me that it is now more necessary than ever to participate actively in religious rites, and to maintain firmly the fundamental validity of the religious experience as a characteristic activity of the human spirit."

The author holds that the ideal individual should be open both to the scientific and the religious experience. But being convinced of their essential disharmony, he believes that we should compartmentalize ourselves, keeping our science in one compartment and our religion in another. Now, it is perhaps true that the categories of goodness, beauty, and truth will remain always at bottom distinct; and it is certainly bootless to attempt a synthesis that is premature. Yet the human spirit has never rested content to live in a house of three rooms. The striving for some sort of *modus vivendi* will go on to the end of time. No man can ever be really religious, artistic, or scientific unless he is so wholeheartedly. Perhaps each must be content to be one-sided, or else to make his own private synthesis. The necessary thing is that we do not make it prematurely or at too low a level.

CHARLES L. DIBBLE.

## BOOK REVIEWS

**E**VERY SPECIALIST in this age must needs tell us of his specialty in such glowing terms that it sounds like the world's one hope of salvation, else he gets no hearing at all. And Dr. B. S. Winchester in his book, *The Church and Adult Education* (Richard R. Smith, \$1.50), has presented his subject so appealingly that even that notoriously skeptical animal, the reviewer, found himself looking for places to put the author's advice into practice in his own parish. In fact the little volume could well be recommended as a basis for a special self examination for all clergy and then be used with equal effectiveness in an adult study class (it is arranged for that purpose). The result might possibly be the utilization of some of the lost opportunities for adult education plainly pointed out by the author. The chief objection to the book lies in the very enthusiasm of the author for his subject. Complete commitment to his program would involve classes in adult education twenty-four hours a day on every subject known, and doubtless would astound the good executive secretary of the Commission on Christian Education beyond measure.

# The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thoughts of the Church

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## Church Kalendar



APRIL

24. Fourth Sunday after Easter.  
 25. Monday, St. Mark.  
 30. Saturday.

MAY

1. Fifth (Rogation) Sunday after Easter.  
 2. S.S. Philip and James.  
 2, 3, 4. Rogation Days.  
 5. Ascension Day.  
 8. Sunday after Ascension Day.  
 15. Whitsunday.  
 18, 20, 21. Ember Days.  
 22. Trinity Sunday.  
 29. First Sunday after Trinity.  
 31. Tuesday.

## KALENDAR OF COMING EVENTS

APRIL

26. House of Bishops meeting in Garden City, L. I., N. Y.  
 National Council meeting, New York.  
 Church Congress at Hartford, Conn.  
 Convention of South Carolina.  
 27. Convention of Georgia.

MAY

1. Conventions of Albany and New Jersey.  
 3. Convention of Pennsylvania.  
 5. Convention of Easton.  
 6. Conference of Brotherhood chapters of Michigan at Ann Arbor.  
 8. Convention of Montana.  
 10. Conventions of Bethlehem, Central New York, Delaware, Fond du Lac, Newark, New York, North Carolina, Ohio, Quincy, South Florida, Vermont, West Missouri, West Texas.  
 11. Conventions of Arkansas, Nebraska, and Washington.  
 12. Catholic Congress Regional Conference at Long Branch, N. J.  
 16. Convention of Western New York.  
 17. Conventions of Erie, Long Island, Maine, Rhode Island, Southwestern Virginia. Provincial Synod of Canada at Montreal.  
 18. Conventions of Connecticut, Eau Claire, Springfield, Virginia, Western Massachusetts, West Virginia.  
 Annual convention of South Florida Daughters of the King at Orlando.  
 19. Catholic Congress Regional Conference at Utica, N. Y.  
 23. Convention of Rochester.  
 24. Convention of New Hampshire.  
 25. Central New York Woman's Auxiliary Conference at Watertown.  
 —. Convention of Northern Indiana and Convocation of North Dakota.

## CATHOLIC CONGRESS CYCLE OF PRAYER

MAY

2. Sisters of St. Anne, Kingston, N. Y.  
 3. St. Philip's, Buffalo, N. Y.  
 4. Holy Innocents', Hoboken, N. Y.  
 5. St. James', Franklin Square, Long Island, N. Y.  
 6. All Saints', Dorchester, Boston, Mass.  
 7. St. Margaret's, Brighton, Mass.

## APPOINTMENTS ACCEPTED

MICHELL, Rev. HERBERT H., formerly rector of St. Mark's Church, Moscow, Idaho, and student pastor at University of Idaho; to be vicar of the churches at Ashland and Grants Pass, Ore. Address, St. Luke's Vicariate, Grants Pass, Ore.

PLENCKNER, Rev. PAUL O., formerly of the diocese of Newark; has become a member of the staff of Mt. Calvary Church, Baltimore. Address, 816 N. Eutaw St., Baltimore.

WRAGG, Very Rev. S. ALSTON, formerly rector of Trinity Church, Columbus, Ga.; has become dean of St. Luke's Cathedral, Ancon, Canal Zone. Address, care of The Episcopal Residence, St. Luke's Cathedral, Ancon.

## RESIGNATION

BENFIELD, Rev. FRANK L., as missionary in Chenango Co., N. Y. (C.N.Y.)

## TEMPORARY ADDRESS

ATWELL, Rev. CHARLES D., rector of St. George's Church, Port Arthur, Tex., has been granted a two months' leave of absence, because of ill health. Address, 2627 Highland Ave., Shreveport, La.

## ORDINATIONS

### PRIESTS

CALIFORNIA—On April 18th in Grace Cathedral, San Francisco, the Rev. ALBERT R. MERRIS was advanced to the priesthood by the Rt. Rev. E. L. Parsons, D.D., Bishop of the diocese. He was presented by the Rev. W. R. H. Hodgkin, D.D., and the Rev. Kenneth L. A. Viall preached the sermon.

Mr. Merris immediately becomes assistant at St. Paul's Church, Oakland, with address at Montecito and Bay streets. The rector of the parish, the Rev. Dr. Alexander Allen, is still lying critically ill in the hospital.

NORTH DAKOTA—In the Church of the Redeemer at Bismarck, the Rev. ROBERT CLARKE was advanced to the priesthood on Easter Day, March 27th, by the Rt. Rev. Frederick B. Bartlett, Bishop of the diocese. The candidate was presented by the Rev. W. M. Walton who also assisted in the service.

Mr. Clarke is to be priest-in-charge of the Church of the Redeemer, Bismarck; St. Peter's, Wallhalla; Grace, Pembina; and St. Luke's, Walshville, where he has served through his diaconate.

WESTERN NEBRASKA—The Rev. OSCAR CLINTON TAYLOR was advanced to the priesthood by the Rt. Rev. George Allen Beecher, D.D., Bishop of the district in St. Matthew's Church, Alliance, on April 3d. The candidate was presented by the Rev. Vine Deloria, a Sioux Indian and priest of the Church. The Rev. William D. Morrow, D.C.L., read the Litany. The sermon was preached by the Very Rev. Francis R. Lee, of St. Mark's Pro-Cathedral, Hastings.

Mr. Taylor is a graduate of Norwich University, Northfield, Vt., and is an alumnus of the General Theological Seminary. He was formerly curate of Emmanuel Church, New Haven, R. I. He is to continue as priest-in-charge of St. Matthew's Church, Alliance, and will serve St. Joseph's Church, Mullen; All Saints', Eclipse; and Grace Mission, Whitman.

## CAUTION

CLERGY are asked to beware of a man claiming to represent the diocese of Massachusetts and to be a vestryman of the Church of the Advent, Boston, who is now at large in Ohio and the Middle West. Inquiry proves that he has no credentials. Further information may be obtained from the Rev. CHARLES G. BAIRD, Columbus, Ohio.

ROCHESTER—Rochester clergy are being troubled by burglary. The houses of three clergy have been entered and ransacked since Christmas; the rector of Ascension parish, the Rev. W. C. Compton, D.D., rector; the rector of St. Paul's parish, the Rev. G. E. Norton, D.D., rector; and the house of his curate, the Rev. W. E. Cook. Burglaries of this type would seem to indicate the hands of one person, as in all cases the object evidently was to take money and light valuable articles that could be readily disposed of. Clergy have been warned to be on the lookout for a tall, thin, bright red headed man who begs his way and makes inquiries concerning hotels and sleeping accommodations, evidently seeking information for later use by his observation of the house where he is begging.

## BIRTH

MCKENZIE—ROBERT KENNETH, son of the Rev. John V. and Mrs. McKenzie, born at Bridgeport, Conn., Hospital April 2d.

## MARRIAGE

FENN-ROCKWELL—The Rt. Rev. George Craig Stewart, Bishop of Chicago, officiated Saturday, April 16th, at the marriage of Miss Cleo Rockwell of Evanston, and the Rev. Dr. Don Frank Fenn, rector of St. Michael and All Angels' Church, Baltimore. The service was read at St. Luke's Church, Evanston.

Assisting Bishop Stewart in the service were the Rev. Dr. Edwin J. Randall, secretary of the diocese of Chicago, and the Rev. J. McNeal Wheatley, acting rector of St. Luke's Church. The Rev. E. Victor Kennan, rector of Grace Church, Freeport, was best man, and Miss Esther Stamats, of Evanston, was maid of honor. The bride is a daughter of Mrs. Albert Wayne Rockwell of Chicago. She has been active in affairs at St. Luke's Church for several years. The groom succeeded the Rev. Dr. Charles E. McCallister, who recently resigned as rector of St. Luke's Church, Chicago, in the rectorship of the Baltimore parish.

After the ceremony, the couple left on a motor trip in the east.

## DIED

SISTER MARY AGNES, C.S.M.—Departed this life on the 9th of April. Interment was made at Mt. St. Gabriel, Peekskill, N. Y., April 11th.

MAY—On Thursday, April 14, 1932, Jacqueline, daughter of William Andrew Leonard May and his wife, Estelle, granddaughter of Capt. H. A. May, U.S.N.

"Of such is the kingdom of heaven."

PEABODY—Entered into rest on April 9, 1932, at Glastonbury, Conn., MARY JANE (Welles) Peabody, widow of Douglass Cairnes Peabody, priest, and youngest daughter of the late Hon. Thaddeus Welles and Emily Maria Kellogg.

"Eternal rest grant unto her, O Lord, and let light perpetual shine upon her."

## MEMORIALS

Troy Beatty, D.D.

In loving memory of TROY BEATTY, D.D., Bishop Coadjutor of Tennessee who entered into life eternal, April 23, 1922.

"He that loseth his life for My sake, shall find it."

## Alexis DuPont Parker, D.C.L.

ALEXIS DUPONT PARKER, D.C.L., born July 26, 1859; died March 2, 1932.

The death of Alexis DuPont Parker in La Jolla, California, March 2d, caused deep distress to his host of friends, and especially to the alumni of Racine College, where "Pont" Parker, as we all knew him, was an universal favorite. His bright intelligence and charm of manner and person, combined with his activity in athletic sports, made him a recognized leader. He was a special favorite of Dr. James DeKoven in his senior year and was the only person present when the doctor died.

"Pont" Parker's career was a romance of courageous effort, unfaltering faith, and good success.

At the urgency of his father, the Rev. Stevens Parker, of Elizabeth, N. J., he went from college to the General Theological Seminary in New York and graduated with honor in 1882; but being convinced that he had no vocation for the ministry of the Church, he went out west to seek his fortune. He worked as a cowboy on a ranch in Wyoming, but soon saw that there was no future for him in that business. He then went to Denver, Colo., and worked as a day laborer, until he saw and seized the opportunity for higher service, and won his way to the presidency of the Colorado Midland Railway, and to his recognition as one of the leading citizens of the state.

In all those years "Pont" Parker did his duty as a loyal and generous communicant of the Church, serving as one of the most influential members of the standing committee of the diocese and a lay reader, constantly engaged in missionary work.

The Lord prospered him and a few years ago he retired from active business and made his home at Villanova, Pa. He was an active vestryman of the Church of the Good Shepherd, Rosemont.

He was a faithful and wise steward, and in every relation of life he was a Christian gentleman, a loyal friend, a devoted husband and father, a good citizen, a servant of Jesus Christ. May he rest in peace, and may light perpetual shine upon him.

THOMAS F. GAILOR,  
Bishop of Tennessee.

# Church Services

## District of Columbia

### St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.  
 Sundays: 7:00 A.M. Mass for Communion.  
 " 11:00 A.M. Solemn Mass and Sermon.  
 " 8:00 P.M. Solemn Evensong, Sermon.  
 Daily Mass, 7:00 A.M.; also Thursday, 9:30.  
 Fridays, Evensong and Intercession at 8:00.  
 Confessions, Saturdays, 8:00 to 9:00 P.M.

## Illinois

### Church of the Ascension, Chicago

1133 N. LaSalle Street  
 REV. WILLIAM BREWSTER STOSKOPF, Rector  
 Sunday Masses: 8:00, 9:15, 11:00 A.M.  
 and Benediction, 7:30 P.M. Week Day Mass,  
 7:00 A.M.  
 Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

## Massachusetts

### Church of the Advent, Boston

REV. JULIAN D. HAMLIN, Rector  
 Sundays: Holy Communion, 7:30 and 8:15 A.M.; Young People's Mass, 9 A.M.; Church school, 9:30 A.M.; Matins, 10 A.M.; High Mass and Sermon 10:30 A.M.; Solemn Evensong and Sermon, 7:30 P.M.  
 Week-days: Matins, 7:15 A.M.; Mass, 7:30 A.M.; Evensong, 5 P.M. Thursdays and Holy Days additional Mass, 9:30 A.M. Confessions: Fridays, 7-8 P.M.; Saturdays, 11-12 A.M.; 3:30-5 P.M.

### Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill  
 THE COWLEY FATHERS  
 Sundays: Masses, 7:30 and 9:30 A.M. High Mass and Sermon, 11 A.M. Sermon and Benediction, 7:30 P.M.  
 Week-days: Masses, 7 and 8 A.M. Thursdays and Holy Days, 9:30 A.M., also.  
 Confessions: Saturdays from 3 to 5 and 7 to 9 P.M.

## Minnesota

### Gethsemane Church, Minneapolis

4th Avenue South at 9th Street  
 REV. AUSTIN PARDUE, Rector  
 Sundays: 8, 9:30, 11 A.M.; 7:45 P.M.  
 Wed., Thurs., and Holy Days.

## New Jersey

### Grace Church, Newark

Broad and Walnut Streets  
 REV. CHARLES L. GOMPH, Rector  
 Sunday Masses, 7:30, 9:30, and 11:00 A.M.  
 Evensong, 8:00 P.M.  
 Week-day Mass, 7:30 A.M.; Fridays and Holy Days, 9:30 A.M. also.  
 Confessions: Fridays, 8:00 P.M.; Saturdays 5:00-6:00 and 7:30 P.M.

## New York

### Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 112th Street  
 Sundays: Holy Communion, 8, 9; Children's Service, 9:30 A.M.; Morning Prayer or Litany, 10 A.M.; Morning Prayer, Holy Communion and Sermon, 11 A.M.; Evening Prayer, 4 P.M.  
 Week-days: Holy Communion, 7:30 A.M. (Saints' Days, 10:15); Morning Prayer, 10 A.M.; Evening Prayer, 5 P.M. (Choral).

### Church of the Incarnation, New York

Madison Avenue and 35th Street  
 REV. H. PERCY SILVER, S.T.D., LL.D., Rector  
 Sundays: 8, 10, 11 A.M., 4 P.M.  
 Noonday Services Daily (except Saturdays), 12:20.

**Holy Cross Church, New York**  
 Avenue C between 3d and 4th Streets  
 Sunday Masses: 8:00 and 10:00 A.M.  
 Confessions: Saturdays 9-11 A.M.; 7-8:30 P.M.

**The Transfiguration** 1 East 29th Street  
 "The Little Church Around the Corner"  
 REV. RANDOLPH RAY, D.D., Rector  
 Communications, 8 and 9 (Daily 7:30).  
 11—Miss Cantata—Sermon; 4—Vespers.

## CHURCH SERVICES—Continued

### New York

#### Church of St. Mary the Virgin, New York

46th St., between Sixth and Seventh Aves.  
 (Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
 Sunday Masses, 7, 8, 9, 10, 11 (High Mass).  
 Vespers, Benediction and Sermon, 8 P.M.  
 Week-day Masses, 7, 8, and 9:30.

Confessions: Thursdays, 5 to 6; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

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Fiftieth Anniversary Celebration  
 High Mass (Dvorak's Mass in D), 11 A.M.  
 Preacher: Rev. Franklin Joiner, rector S. Clement's Church, Philadelphia. Full choir and orchestra.

### Holy Cross Church, Kingston, N. Y.

Pine Grove Avenue, near Broadway  
 REV. A. APPLETON PACKARD, JR., Rector  
 Sundays: Low Mass, 7:30 A.M.

Church school, 9:30 A.M.

Solemn Mass and Sermon, 10:30 A.M.

Vespers and Benediction, 4:00 P.M.

Week-days: Daily Mass, 7:00 A.M.

Friday Mass: 9:00 A.M.

Confessions: Saturdays 4 to 5; 7 to 8 P.M.

Telephone: Kingston 1265.

### Pennsylvania

#### S. Clement's Church, Philadelphia

20th and Cherry Streets  
 REV. FRANKLIN JOINER, Rector

Sunday Masses: 7, 8, 9:15 & 11 (High Mass).

Vespers and Sermon at 8.

Daily Masses: 7, 8 & 9:30.

Friday: Benediction at 8.

Confessions: Fri. 3-5; 7-8; Sat., 11-12:35; 7-9.

### Wisconsin

#### All Saints' Cathedral, Milwaukee

E. Juneau Ave. and N. Marshall Street  
 REV. ARCHIE I. DRAKE, Dean

Sunday Masses, 7:30, 9:30, 11:00.

Week-day Masses, 7:00 A.M.

Confessions: Saturday, 5:30; 7:30-8:30.

## RADIO BROADCASTS

KFJI, KLAMATH FALLS, ORE., 1210 KILOCYCLES. Archdeacon J. Henry Thomas conducts Church School of the Air every Sunday morning 9:30 A.M. Pacific Standard Time.

KFOX, LONG BEACH, CALIFORNIA, 1250 KILOCYCLES (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.

KFPY, SPOKANE, WASHINGTON, 1340 KILOCYCLES (223.9). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 8:30 P.M., P. S. Time.

KGO, SAN FRANCISCO-OAKLAND, CALIF. 790 KILOCYCLES (880 meters). Grace Cathedral. Morning service first and third Sunday 11:00 A.M., P. S. Time.

KIDO, BOISE, IDAHO, 1350 KILOCYCLES (260.7). St. Michael's Cathedral. Vesper Service every Sunday at 5 P.M. Mountain Time. Also daily Organ Recital from 6 to 6:30 P.M.

KPCB, SEATTLE, WASH., 650 KILOCYCLES (462 meters). Trinity, Rev. C. S. Mook. Service every Sunday 11 A.M., Pacific Standard Time.

KVOR, COLORADO SPRINGS, COLO., 1270 KILOCYCLES (281.6). Grace Church. Every Sunday at 11 A.M., Mountain Time.

WBZ, SPRINGFIELD, MASS., 990 KILOCYCLES (302.8). The Religious Life Hour, Sundays at 3:00 P.M., E. S. Time.

WCBM, BALTIMORE, MD., 1370 KILOCYCLES (218.8). Services and sermon every Monday morning at 11 A.M., E. S. Time, under auspices of Baltimore Federation of Churches. Rev. Dr. Arthur B. Kinsolving, preacher.

WIP, PHILADELPHIA, PA., 610 KILOCYCLES (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

WIBA, MADISON, WIS., 1280 KILOCYCLES (234.2 meters). Grace Church. Alternate Sundays, 10:45 A.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning services every Sunday at 9:30, E. S. Time.

WMAL, WASHINGTON, D. C., 630 KILOCYCLES (475.9). Washington Cathedral, the Bethlehem Chapel of the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WPG, ATLANTIC CITY, N. J., 1100 KILOCYCLES (272.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

WRVA, RICHMOND, VA., 1100 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:15 P.M., E. S. Time.

WTAG, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, every Sunday at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VA., 780 KILOCYCLES (384.4). Christ Church every Sunday, 11 A.M., E. S. Time.

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VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

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## FOR RENT

**S**EASHORE COTTAGE, ROCKLAND, ME. Rent for season, 6 rooms, bath, fully furnished, electric lights, hot and cold water. S. W. LITTELL, 138 S. Main St.

## HEALTH RESORTS

**S**T. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St., New York. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

**S**. ANNE'S CONVALESCENT HOUSE. Large sunny rooms, secluded garden. Resident nurse. References required. THE SISTERS OF S. ANNE, Craigie St., Cambridge, Mass.

## HOUSE OF RETREAT AND REST

**S**ISTERS OF THE HOLY NATIVITY, BAY SHORE, Long Island, N. Y. References required.

## LENDING LIBRARY

**T**HE MARGARET PEABODY LENDING LIBRARY for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativi- ty, Fond du Lac, Wis.

## POSITIONS WANTED

## CLERICAL

**C**HANGE OF PARISH DESIRED. PRIEST, married, college and seminary education. References to bishop and vestry. Moderate stipend. Vacation work considered. Address, S-602, LIVING CHURCH, Milwaukee, Wis.

**P**RIST, SOUND CHURCHMAN, GOOD worker, preacher, and executive, agreeable personality, wants supply work for summer or after April for any periods. Apply, Box E-664, care of LIVING CHURCH, Milwaukee, Wis.

**S**EMINARY STUDENT IN DEACON'S orders, graduating in May. Will be available for parish work. Details and references upon request. Reply, M-600, care of THE LIVING CHURCH, Milwaukee, Wis.

**S**UMMER DUTY. PREFERABLY ON SEA side. Do not object to warm climate if on ocean. Family: wife and two small daughters. Address "MID-WEST CITY RECTOR," C-163, care of LIVING CHURCH, Milwaukee, Wis.

**S**UPPLY WORK DESIRED NEAR EAST COAST for July or July and August. REV. L. J. BAILEY, Gambier, Ohio.

## MISCELLANEOUS

**C**HOIRMASTER AND VOICE CULTURIST available. Twenty-five years choir directing and teaching. Full or part time propositions. References. Address: M-792, LIVING CHURCH, Milwaukee, Wis.

**C**HURCHWOMAN DESIRES EXPERIENCE in Church or missionary work. Living and small stipend. S. J.-605, LIVING CHURCH, Milwaukee, Wis.

**C**HURCHWOMAN OF EDUCATION DESIRES position as companion and social secretary to woman of refinement for summer or longer. Living and small salary. J-603, LIVING CHURCH, Milwaukee, Wis.

**C**ONCERT ORGANIST, CHOIRMASTER, conductor, successfully serving prominent Cathedral, wants change. Cathedral or leading parish church, offering greater opportunities. Churchman, mature, efficient. Address, G-601, LIVING CHURCH, Milwaukee, Wis.

**O**RGANIST AND CHOIRMASTER WISHES position. Available June or September. Mus.M. degree. Twenty years' experience in prominent churches. Successful in choral work, and as recitalist has given over three hundred recitals in a dozen states. Highest references. Reply, M-795, THE LIVING CHURCH, Milwaukee, Wis.

**O**RGANIST WITH EXCELLENT RECORD, of outstanding ability and broad experience, desires position. Expert trainer and director. Boy or mixed choir. Accomplished service player. Recitalist. Churchman. Highest credentials. Address, ARTHUR JONES, 417 East Call St., Tallahassee, Fla.

**Y**OUNG MAN ORGANIST WITH SEVERAL years' experience and training, and with the best of references, desires summer position in New York City or vicinity, beginning June 1st. Reply, G-791, care LIVING CHURCH, Milwaukee, Wis.

## UNLEAVENED BREAD

**S**T. MARY'S CONVENT, PEEKSKILL, NEW YORK. Altar bread. Samples and prices on request.

## VESTMENTS

**G**OTHIC VESTMENTS REDUCED. FIVE piece sets, red, green, or white, sent on approval at short notice. \$60, or \$70. Stoles from \$9. ST. CHRISTOPHER'S GUILD, 23 Christopher St., New York City. Chelsea 2-7941.

## BOOKS RECEIVED

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

**T**HE CENTURY CO., 353 Fourth Ave., New York City.

*Philippine Uncertainty. An American Problem.* By Harry B. Hawes. \$3.00.

**T**HE COMMONWEALTH FUND, 41 E. 57th St., New York City.

*The Administrative Control of Aliens.* By William C. Van Vleck. \$3.00.

**F**ARRAR & RINEHART, 12 E. 41st St., New York City.

*National Defense. A Study of the Origins, Results, and Prevention of War.* By Kirby Page. \$3.00.

**H**ENRY HOLT & CO., 1 Park Ave., New York City.

*Regulation of Public Utilities. A Crucial Problem in Constitutional Government.* By Cassius M. Clay. \$3.50.

**L**OTHROP, LEE & SHEPARD CO., 275 Congress St., Boston, Mass.

*The Exquisite Exile. The Life and Fortunes of Mrs. Benedict Arnold.* By Harry Stanton Tilloston. Illustrated from photographs. \$2.00.

*The Romances of the Presidents.* By Bessie White Smith. Illustrated from portraits and prints. \$2.50.

**O**XFORD UNIVERSITY PRESS, 114 Fifth Ave., New York City.

*The Geneva Experiment.* By William E. Rappard, Professor at the University of Geneva; Director of the Graduate Institute of International Studies, Geneva, Switzerland; Member of the Permanent Mandates Commission of the League of Nations.

**T**HE PETER REILLY CO., 133 N. Thirteenth St., Philadelphia, Pa.

*Glimpses Through Life's Window.* Selections from the writings of J. R. Miller, D.D. Arranged by Evalena I. Fryer Hedley.

**C**HALES SCRIBNER'S SONS, 597 Fifth Ave., New York City.

*The People of Ancient Israel.* By Dorothy Mills, M.A. \$1.75.

**S**EARLS PUBLISHING CO., INC., 114 E. 32d St., New York City.

*The Lost Caravan.* By H. de Vere Stacpoole. \$2.00.

**S**TANFORD UNIVERSITY PRESS, Stanford University, California.

*Progress in International Organization.* By Manley O. Hudson. \$1.50.

## PAPER-COVERED BOOKS

**T**HE AMERICAN ACADEMY OF POLITICAL AND SOCIAL SCIENCE, 3457 Walnut St., Philadelphia, Pa.

*American Planning in the Words of Its Promoters.* A Bird's-eye Survey Expressed in Quotations Collected by Hugo Haan, Geneva.

**A**merican Library Association, 520 N. Michigan Ave., Chicago, Ill.

**R**eading With a Purpose series No. 55. *American Life in Architecture.* By Philip N. Youtz, A.I.A. Sponsored by the Committee on Education of the American Institute of Architecture. 35 cts.

**R**eading With a Purpose series No. 65. *Latin America.* By James G. McDonald. 35 cts.

**C**anon Bridgeman, St. George's Close, Jerusalem. *Jerusalem At Worship.* Part One. Holy Week and Easter, Western and Eastern Services. By Charles Thorley Bridgeman, M.A. Two Shillings.

**C**hildren's Department, Council of Social Agencies, 311 S. Juniper St., Philadelphia, Pa.

*Maytime in Midwinter.* Annual Reports of 38 Members of the Children's Department, Council of Social Agencies.

## MAGAZINE

**C**hurch Assembly Press and Publications Board, Church House, Westminster, S. W. 1, England.

*The Church Overseas.* An Anglican Review of Missionary Thought and Work. April, 1932. Published Quarterly. 1s net.

## BULLETINS

**C**ARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE.

*Division of Intercourse and Education.* Annual Report of the Director for the Year 1931. Nicholas Murray Butler.

**Y**OUNG MEN'S CHRISTIAN ASSOCIATION OF THE UNIVERSITY OF ILLINOIS, CHAMPAIGN, ILL.

*A Parley on Liquor.* Held Under the Auspices of the Young Men's Christian Association of the University of Illinois in Cooperation With the State Young Men's Christian Association. 50 cts.

## EASTER SERVICES AT NEWPORT NEWS, VA., CHURCH ARE UNIQUE

**N**EWPORT NEWS, VA.—Easter service ideas for children just seem to originate without effort at St. Paul's Church, Newport News, the Rev. J. K. M. Lee, rector. Because of their originality, those of the last two years warrant publicity. The rector this year illustrated the story of Jesus, told simply, by enlarged copies of eight famous pictures. These pictures, painted on boards about four by five feet in size and mounted as pages in a huge book, were placed on an easel at the altar. They illustrated the Nativity, the flight into Egypt, visit of the Wise Men, Jesus questioning the doctors in the temple, blessing the children, and other familiar stories.

The effect created by the last picture was especially beautiful. Under ordinary light it appeared to be simply a clear blue sky in which there was nothing to be seen. Gradually it turned into a brilliant representation of the cross. As the pictures were turned, the rector carried on the story for his hearers, having first read the account of the Resurrection according to St. Luke. Several weeks were spent by the artist, assisted by E. W. Dawson, in reproducing the pictures for the book.

Last year for the children's Easter service, Mr. Congdon reproduced a lighthouse, which was put together on the altar piece by piece as the several classes brought up their offerings. As the crowning piece was placed the light began to flash and the house turned, showing on its reverse side an illuminated cross.

## NORTH CAROLINA WOMEN CELEBRATE GOLDEN JUBILEE

**C**HAPEL HILL, N. C.—The largest annual convention ever held by the Woman's Auxiliary of the diocese met April 5th to 7th at the Church of the Holy Innocents, Henderson. The special occasion for the gathering of about four hundred women was the golden jubilee of the Auxiliary. Greetings were brought from the six charter branches of 1882, and the sermon was preached by the Rt. Rev. Edwin A. Penick, D.D. Bishop Cheshire was celebrant at the Holy Communion. A jubilee offering of \$1,500 was presented, to be used for the Cheshire building at St. Augustine's College, Raleigh.

On Tuesday and Wednesday nights missionary addresses were given by Bishop Creighton, the Rev. Frank Cox, and Miss Grace Lindley.

The United Thank Offering amounted to a little over \$2,000.

## Dr. Graham-Brown, New English Bishop in Jerusalem, Is No Stranger in the Land

**Successor to Rt. Rev. Rennie MacInnes Has Many Friends Among Armenians—Dean of York Dies**

The Living Church News Bureau  
London, April 1, 1932

THE REV. G. F. GRAHAM-BROWN, PRINCIPAL of Wycliffe Hall, Oxford, has been appointed Bishop of the Church of England in Jerusalem, in succession to the late Bishop MacInnes. Mr. Graham-Brown became principal of Wycliffe Hall in 1925, and two years later, to commemorate the jubilee of the Hall, he took the students to Palestine for their summer term. This visit was so successful that it has been repeated every second year.

The 1929 visit was memorable for the help given by the principal and the students during the riots which occurred during the autumn of that year. For their action in helping to maintain good will and restore peace, they received the special thanks of the High Commissioner. These visits gave the principal an opportunity of studying at first hand the Churches of the East, and learning to appreciate their problems. He has many friends both among the Orthodox Armenians and others.

In November, 1930, Mr. Graham-Brown was appointed a member of the Commission of the Anglican communion and Old Catholic Churches. He visited the Old Catholics at The Hague and at their theological college at Amersfoort, and spent a few weeks at Bonn. He has also visited France, Germany, and New York, and has many contacts with Church life in the United States.

### DEATH OF THE DEAN OF YORK

There passed to his rest, on the morning of Easter Day, the Very Rev. Lionel Ford, dean of York since 1925, aged 66. Dr. Ford was formerly headmaster of Repton School, from 1901 to 1910, and headmaster of Harrow from 1910 to 1925. He was appointed dean of York on Dr. Foxley Norris' translation to the deanery of Westminster.

Dr. Ford's tenure of office will long be

remembered, including as it does the arrangement of the splendid series of commemoration services held in York Minster during 1927. Among these commemorations were the planting of Christianity in the North of England, and the baptism by Paulinus of Edwin, King of Northumbria in 627. The dean strove to make York Minster, in fact as well as in name, the mother church of the northern province.

### SUCCESSFUL YEAR REPORTED BY FRIENDS OF YORK MINSTER

The fourth annual report of the Friends of York Minster records a "happy and successful year so far as the affairs of the Minster are concerned." It is noted that the work of the restoration of the crypt, following upon the excavations, has now been completed, and the same thing is reported of the painting of the shields in the nave, the ironwork, and the gates. The call of the moment is for concentration on outside repairs. A sheath of scaffolding now encloses the great central tower in order to facilitate the work of releasing the roofs. The last of the seven windows of the Chapter House to be restored was unveiled on Tuesday last.

A report on work carried out at York Minster during 1931 mentions that six windows have been reledayed and the stonework has been repaired. A needle scaffold has been thrown out along the northern side of the choir and Lady chapel, where the parapet and pinnacles need renewal, and a new parapet, sufficient to fill the space from the east end of the Lady chapel to the choir transept, has already been worked.

### THE CHURCH CONGRESS

The *Guardian* is concerned as to what is happening about the Church Congress. It will be remembered that the last was held at Newport (Wales) in 1930; last year the Congress lapsed on the ground that a meeting place could not be found; and it appears that 1932 will again be without an event that has had a distinct usefulness in the Church's life and work since its inception at Cambridge in 1861. Canterbury convocation, in January, 1931, ap-

pointed a committee "to consider the question of the Church Congress, and to report."

"So far as we are aware" (says the *Guardian*) "no report has yet been presented. It is difficult to believe that even now plans could not be made for a Congress next October. It is sometimes said that since we now have the Church Assembly the Church Congress is no longer necessary. That is entirely to misunderstand the functions of the two bodies. The one is elected and legislative; the other deliberative, in which any Churchman may make his contribution, if he wishes, to any discussion. It is an excellent occasion for the exchange of ideas on current religious and social problems, and for the gathering together of Churchmen of all schools of thought."

GEORGE PARSONS.

### CHURCH WORKERS IN SOUTHERN MOUNTAIN AREA CONFER

NEW YORK—Church workers in the Appalachian Mountains meeting in conference at Knoxville, Tenn., March 28th, were again guests of St. John's Church in Knoxville, as they have been for a number of years.

Twenty workers were present, including Bishop Abbott and Bishop Horner, also Bishop Creighton, executive secretary of the Department of Domestic Missions, Spencer Miller, Jr., consultant on Industrial Relations in the Department of Christian Social Service, and the Rev. Franklin J. Clark, secretary of the National Council. The workers came from all parts of the mountain area.

This general conference was organized twenty years ago by Dr. John C. Campbell, when in charge of the highland division of the Russell Sage Foundation. It offers an unusual opportunity to bring the workers together for not only spiritual refreshment, but for an interchange of ideas and plans concerning the Church's work, and also to get the inspiration and association of a larger group representing all parts of the mountain region in the eight states from Virginia to Alabama.

At this conference Bishop Creighton asked for the appointment of an executive committee of Church workers to carry on between sessions of the conference, to plan the program for the next conference, and to be an *ad interim* committee. Dr. Mayo of Bris., Va., was elected chairman of this committee.



INTERIOR BEFORE THE FIRE

Nothing but the walls of Trinity Church, Geneva, N.Y., are left standing following the fire of March 30th. The rectory and parish house escaped serious damage.

[See cover illustration and THE LIVING CHURCH of April 9th.]



IN RUINS

## Building God's Kingdom in These Times is Rosenthal Theme at White Plains, N. Y.

### Two English Rectors Greeted With Overflow Audiences—The Drury Memorial

The Living Church News Bureau  
New York, April 15, 1932

GRACE CHURCH AT WHITE PLAINS was the scene yesterday of a regional conference of the Catholic Congress of the Episcopal Church. It was an occasion of special interest by reason of its being the first opportunity for many in the metropolitan area to see and hear the two priests of the Church of England, the Rev. George D. Rosenthal and the Rev. Cecil E. Russell, who are in this country for a two months' tour to visit the larger Church centers.

The conference began with a solemn High Mass at 11. Grace Church was filled to the doors, many being obliged to use chairs placed in the aisles. Especially notable was the very large proportion of men present at this service on a week-day morning. I am referring to laymen. Perhaps the only criticism that could be made of an inspiring and perfectly-rendered service would be of the choice of the musical setting. So elaborate a rendition was chosen as to require one hour and forty-five minutes for a Mass without Communions.

Fr. Rosenthal's sermon afforded evidence of this distinguished preacher's ability. His theme was the building of the Kingdom of God in these troublous times. In view of the militant stand which he has long taken in England in behalf of Catholic principles, his enthusiasm and radiant faith were decidedly significant.

At the afternoon session the parish hall of Grace Church was filled, with many standing, to hear the three speakers of that part of the program. The Rev. Dr. McCune of St. Ignatius' Church, New York, presided, and the speakers were the Rev. Dr. Vernon of Philadelphia, Fr. Cecil E. Russell of London, and the Rev. Dr. Gavin of New York. Dr. Vernon's devotional paper was a plea for development of the spiritual life by eucharistic aid. He conceded that great progress has been made in the Church in the past hundred years along various lines, but courageously put the question, if we were to make our confessions to the pioneers of yesterday would they be able to note in us a definite spiritual progress? Fr. Russell made an excellent impression by his enthusiasm and abundant good humor. He told of the marked progress of the Catholic movement in the English Church, and gave some details of the approaching centennial observance of the Oxford Movement. Dr. Gavin's brief talk was a refreshing review of the basic significance of Catholicism. It is the religion for everyman, and for all of everyman, and for all phases of his life. Hence, there is no Catholic "party" in a Catholic Church. Further, this is a religion concerned with man's economic and social needs as well as with worship and his spiritual life.

The conference closed at 4 o'clock when the church was again filled. Benediction of the Blessed Sacrament was given, with the rector of Grace Church, the Rev. Frank H. Simmonds, as officiant.

FIGURE OF MADONNA AND CHILD EXECUTED FOR CHURCH OF THE ASCENSION

On April 8th, Bishop Manning, Dr. Aldrich, rector of the Church of the Ascension, several members of that congregation, and other friends, visited Greenwich House Workshops, 16 Jones street, for a pre-view of a bronze Madonna and Child which is to be placed in the Children's Corner of the Church of the Ascension.

The Madonna, modelled by Miss Ruth Walker Brooks, a member of Dr. Aldrich's congregation, has been cast in bronze in the foundry of the workshops, a department of Greenwich House Settlement, which is a near neighbor of the church where this piece of work will find a permanent home. It is an interesting contribution of youthful ability and devotion

to one of the churches of the city always associated with the names of distinguished artists.

The students at Greenwich House Workshops, a vocational school for boys and young men, have recently completed other orders for church furnishings in wood-carving and stone, for wayside shrines, and mural tablets.

Dr. Ralph Adams Cram is a member of the committee sponsoring this venture in the training of skilled craftsmen. Mrs. Mary Kingsbury Simkhovitch, a member of the Social Service Department of the National Council of the Church, is the founder and director of the settlement, which has made significant progress in developing artistic skills as well as in building up a community center where all the forces that make for health and for better social relationships are studied.

### BISHOP ENTERTAINED BY CITY MISSION SOCIETY STAFF

Clergy and members of the staff of the Episcopal City Mission Society on April 7th entertained its president, the Bishop of the diocese, the Rt. Rev. William T. Manning, D.D., and members of the board of managers at a luncheon and informal conference at St. Barnabas' House, historic shelter maintained by this organization at the head of Mulberry street.

Prior to the lunch a celebration of Holy Communion was held in the Astor Chapel at St. Barnabas' House, and immediately after the lunch and addresses by the Bishop and workers representing the various departments of the society's service, the Rev. Dr. L. Ernest Sunderland, superintendent, conducted a pilgrimage and tour of inspection through the adjoining headquarters buildings at 38 Bleecker street and two additional buildings at 40 and 42 Bleecker street, recently added to accommodate emergency shops for the unemployed.

In his address the Bishop stated:



DRURY  
MEMORIAL

### CORRECTED ITINERARY OF FRS. ROSENTHAL AND RUSSELL

NEW HAVEN, CONN.—A few necessary changes have been made in the previously published itinerary of the English Church Congress speakers, Frs. Rosenthal and Russell. We list them herein:

April 17. NEW YORK CITY: *Morning*, Trinity Church, Fr. Russell; *Brooklyn*: St. Paul's, Flatbush, Fr. Russell.

May 1. BALTIMORE: *Morning*, Mount Calvary, Fr. Russell; *evening*, Grace and St. Peter's Church, Fr. Russell.

May 9. PHILADELPHIA: *Evening*, mass meeting for men and women, Frs. Rosenthal and Russell. Note that date has been changed from May 3d to May 9th.

"I do not know of any work, anywhere, of its kind equal to that being done by this society in this great city; nor any which goes more directly to the very heart of what we want to be doing in the name of our Lord and His religion.

"It must be a great comfort to all of us in the Church who realize the great responsibility upon us just now in the matter of our own unemployed poor in our own parishes, to know that we have such an agency as this, alive and at work and ready to deal with the problem. We only wish that more funds could be provided, for the limit of your good work is only a limit set by lack of funds. Just as far as we can furnish you with funds, your work will go.

"I thank God that this work goes on at all times, and is carried on with good judgment, good sense, and under good business principles. And I should like to pay a special tribute to your superintendent for his wisdom and ability and devotion with which he discharges his heavy and responsible task.

"I have been associated with this society as a member of this board close to thirty years, and I say with literal truth that I have never known a time when its work was being done so nearly as those who care for it would wish it to be done."

### MEMORIAL SERVICE FOR LATE BISHOP OF WINCHESTER

Announcement is made of a memorial service for the late Bishop of Winchester, the Rt. Rev. Dr. Woods, to be held on Sunday evening, April 24th, in Grace Church, New York. The addresses will be given by the Rt. Rev. Dr. Warren Lincoln Rogers, Bishop of Ohio, and by the Rev. Dr. S. Parkes Cadman.

### ITEMS

The annual presentation service of the Church school children of the diocese of New York will take place on May 21st at the Cathedral.

The estate of the late Mrs. Mabel Gerry Drury is announced as amounting to \$6,998.284. To her husband, F. Saxham E. Drury, is left a life trust. At the expiration of this the Community of St. Mary and the New York Altar Guild will each receive \$25,000; the General Theological Seminary, \$20,000, and the Church of the Transfiguration, New York, \$15,000.

The Rev. Richard A. D. Beaty, rector of Grace Church, City Island, is to be the preacher on the 19th at the April meeting of the New York Local Assembly of the Brotherhood of St. Andrew, to be held at St. Thomas' Chapel in East 59th street.

A Catholic Congress regional conference for young people and children will be held on Saturday, May 7th, at the Church of St. Mary the Virgin. The schedule includes the Mass at 11 o'clock, luncheon, and the conference address by the Rev. Gregory Mabry, rector of St. Paul's, Brooklyn.

The Rev. W. H. Weigle, rector of St. Paul's, Eastchester, returned in Holy Week to his parochial work, following his recent illness. On Easter Day there were dedicated at St. Paul's a missal given in memory of the late Rev. Raymond S. Brown, former rector of Trinity Church, Mt. Vernon, and a valuable altar cloth, two hundred years old.

HARRISON ROCKWELL

### CONNECTICUT CLERGY GREET ENGLISH PRIESTS

NEW HAVEN, CONN.—At Kent School, Kent, the Priests' Fellowship of Connecticut held a special meeting on April 7th to welcome the English speakers sent over by the Anglo-Catholic Congress to make a tour under the direction of the American Catholic Congress. There were thirty-five members of the Fellowship present, and eight or nine visitors.

In his meditation in the chapel, Fr. Rosenthal of St. Agatha's, Birmingham, considered the present depression, and referred to God being in the cloud which led the Children of Israel. He said that God was in the cloud that was over the countries of the world at the present day, and that before long He would shine forth in all His glory, and that from this depression we should achieve new and greater ideals of life and methods of living our life, if only we should develop the faith to find the lessons conveyed by our present situation.

In the afternoon, Fr. Rosenthal read an interesting paper on the future of the Catholic Revival in which he referred with great feeling to the glorious history of the movement, and spoke of three necessary conditions of it: first, Solidarity; second, Development; third, Reality.

After this paper Fr. Russell told at some length of the plans for the great Congress in London in 1933, the centenary of the Oxford Movement. Beginning July 8th there will be nearly a week of services and meetings in London—the week-day meetings in the great Albert Hall. Then the Congress will go to Oxford for an anniversary of Keble's sermon on July 14th in St. Mary's, and will visit Winchester, also closely connected with the movement. Very special rates are being made by the White Star Line, and it is hoped that many Americans will take part in this great Congress. Father Russell asked that all Americans interested in the Catholic Revival, whether they could get to the Congress or not, enroll in the Centenary Congress so that they might receive the badge, and such literature as the Congress may send out.

Frs. Rosenthal and Russell are making an extensive tour of this country under the direction of the Congress. They leave for Canada the last of May, returning to New York for a few days before sailing June 10th.

### NEW GARDEN CITY, KANS., CHURCH CONSECRATED

GARDEN CITY, KANS.—The new building of the Church of St. Thomas, Garden City, a city of 6,700 population, was consecrated Easter Tuesday by the Rt. Rev. R. H. Mize, D.D., Bishop of Salina. The consecration of the church within a month after its completion was made possible by gifts from the Woman's Auxiliary, and the Double Temple Society. Sixteen hundred dollars was raised locally.

Services were formerly held in the basement of the library.

The building is completely equipped. The altar is a gift from General Seminary, New York City, and pews and other fixtures were brought from an abandoned church at Syracuse. The processional cross is a memorial.

Seven were confirmed at the time of the consecration. The mission now has a communicant list of 44.

## Trinity Church, Boston, Is Host To Diocesan Convention Delegates

### Bishop Sherrill Side-tracks Financial Issue; Condemns Games of Chance For Church Support

The Living Church News Bureau  
Boston, April 16, 1932

THE NAVE OF TRINITY CHURCH, FILLED with young people, men and women, on Tuesday, the eve of the 147th annual diocesan convention (the report of which will be given in THE LIVING CHURCH of April 30th) was a scene not to be forgotten. The great procession representative of all activities of the diocese was in reality a species of pageant beginning with the children, ending with the bishops. Besides the organizations, members of which wore their distinctive dress in many instances, there was a quiet demonstration of the strength of the Church in the army of wardens of parishes and delegates to the convention that was impressive. Dean Sturges of the Cathedral, the Rev. Dr. Sullivan of Trinity Church, Newton, and the Rev. Frederic W. Pitts, president of the standing committee, assisted in the conduct of the service.

The Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop, gave the first address of the evening, reviewing the events of the past year with special reference to missions, a phase of diocesan work he has done so much to foster. In the course of his address, he referred to the historical background of the Church in Massachusetts when nine out of the twelve churches existing at the time of the Revolution had begun as missions, whereas there are today in our three archdeaconries ninety-five missions and aided parishes.

Great attention naturally focussed upon the address of Bishop Sherrill—what message had he for the new convention year about to begin? Naturally, there was first a review of the changes of the past year; a brief mention of statistics among which was the figure of 3,450 confirmations in the diocese during the past twelve months. Without dwelling upon the acute financial problem of the general Church, Bishop Sherrill brought the matter home and added that the real test in the matter of finances will come in the autumn as we look forward to the budget of 1933. The newly formed field department, formed under the leadership of Philip Stafford, field secretary, with the Rev. R. A. Heron as chairman, will be an aid in that time, and the cooperation of all with the department was asked.

#### CATHEDRAL DROPS PARISH FUNCTIONS

The completion this year of twenty years of accomplishment by the Cathedral Church of St. Paul and an increased emphasis placed upon the Cathedral's mission as a missionary frontier as well as a spiritual center for the diocese gave the Bishop the opportunity of mentioning the vote by the Cathedral Chapter that the Cathedral will accept no transfer from any parish within the diocese and that the Church school of the Cathedral will be discontinued, since the school is a definite function of a parish church. All this is to the end that the Cathedral may serve the parishes and not gain from them. Correcting the erroneous idea that the Cathedral is wealthy, Bishop Sherrill commanded it to the support of the diocese and to those planning bequests; the less the parochial

note is sounded, the less will be the contributions although the number of persons reached is greater than ever.

A condemnation of games of chance as a means of financing the Church's work was made. Due to difficult times, this method has had its parish advocates; but Bishop Sherrill urged that money laid upon the altar should be given from the highest motives alone. In line with mention of financial subjects came the mention of the Church Properties Fire Insurance Corporation of which Mr. Stafford acts as agent in this diocese. That corporation is an outgrowth of the Church Pension Fund and so there followed an expression of gratitude to Bishop Lawrence who resigned during the past year as president of the Church Pension Fund after having made possible the plan through which the clergy and their families are increasingly grateful as the years go by.

#### THE CHURCH'S RESPONSIBILITY

The last third of Bishop Sherrill's address was devoted to a consideration of the instability and unrest apparent on every hand and, in connection with which, it is to be remembered that a few years of peace and prosperity will not act as a solvent. Questioning whether chaos or a nobler international and social order is to be the outcome, stress was laid on the responsibility of the Christian Church today:

"We must lay greater stress upon scholarship in the ministry of the Church, not as dead tradition; but as a vital, living need. We must have a higher standard for admission to the ministry. There is no place so small or so insignificant that it can be served by a poorly trained or intellectually lazy clergyman."

Bishop Lawrence in his address to the convention on the day following the service in Trinity Church emphasized what Bishop Sherrill had said with relation to the place of the Cathedral in the life of the diocese. Massachusetts has, he said, been the first to work out a definite Cathedral system as compared with the Cathedrals of Europe which, in their place, grew out of monastic foundations. Describing an early plan which he called a romance, to build for this diocese a great Cathedral on the banks of the Charles, Bishop Lawrence said,

"There is great danger in the Cathedrals now building with satisfaction in size and glory and beauty and enormous cost. There is doubt whether they are not out of proportion with the strength of the diocese, whether they are not drawing money from the parishes which ought to be spent in the parishes or in missionary enterprises. 'My word to the Church and dioceses now would be, if you are to have a Cathedral see that it is in due proportion, for the beauty of a diocese in its administration is as great as the beauty of any great monument of stone in the form of a Cathedral.'

With regard to the plans for the changes and improvements in the Cathedral Church of St. Paul which are waiting for better times, Bishop Lawrence added,

"My wish would be that the Cathedral should be brought to the edge of Tremont street so that the passer-by could enter as easily and humbly and unseen as it is now possible to enter any shop on that street."

ETHEL M. ROBERTS.

## Bishop Stewart Is Speaker at Chicago Association of Commerce Convention

### Asserts Lives of Unfortunates Are Good Collateral—Batavia Church News

The Living Church News Bureau  
Chicago, April 16, 1932

**S**PEAKING BEFORE NEARLY 1,000 CHICAGO business men at the Association of Commerce on Wednesday, Bishop Stewart analyzed the world situation with regard to the depression and declared that realities of life are being discovered as a result of the economic situation. He advised his listeners to invest their money and lives in spiritual values rather than stocks and bonds which are at the mercy of fluctuating markets.

"We are getting down to realities as a result of the depression," said Bishop

ferring showed an increase of about \$50 over last year.

#### BATAVIA CHURCH CELEBRATES SEMI-CENTENNIAL

Calvary Church, Batavia, celebrated the fiftieth anniversary of its consecration on April 10th. The Bishop confirmed a class of twenty-nine. Assisting in the service were Archdeacons Ziegler and Deis, Dean Street, Dean Hugh M. MacWhorter of Ottawa, and the Rev. H. L. Cawthorne of St. Luke's, Chicago.

Following the confirmation service, twelve Calvary Church acolytes were received into St. Vincent's Guild of Acolytes by the Bishop. A reception to Bishop and Mrs. Stewart, dinner and evening meeting of the deanery were other features of Sunday's program.

Following the Eucharist Monday morn-



Stewart. "The day of ballyhoo and whoopee and selfishness and cynicism is passing. There is being born out of the present situation a new appraisal, a new perspective, a revaluation of the values of life. Faith and hope are born out of tragedy and adversity, not out of ease and plenty."

Speaking of investments which are not subject to market fluctuations, the Bishop mentioned education, travel, and the lives of unfortunates who come within the care of Church institutions.

In concluding, Bishop Stewart asserted that the real cure for the fear complex which he said dominates the public mind at present is faith.

"We must have faith in America, faith in God, and faith in ourselves if we are to come through our present difficulties."

#### LENTEN RALLIES WELL ATTENDED

Record crowds of children from Church schools in various sections of the diocese attended the six Lenten rallies which were held last Sunday afternoon. Tabulation of the amounts of the offering is incomplete, and three rallies are yet to be held. Based on present indications, however, the offering is expected to total between \$8,500 and \$9,000, according to Miss Vera C. Gardner, supervisor of religious education. Decreases were general at all of the rallies except the Fox River Valley. Here the of-

ing, the clergy were guests at breakfast followed by the closing session of the deanery. The Rev. John Rathbone Oliver, M.D., of Johns Hopkins University, spoke on Mental Maladjustments at 11 o'clock, and at noon fifty members of the northern deanery and the Batavia ministerial alliance were guests at luncheon. In the afternoon, Dr. Oliver lectured at the Methodist Church with 300 present.

#### HOME LIFE CRUMBLING, SAYS DR. OLIVER

The world is mentally sick, the Rev. Dr. John Rathbone Oliver, psychiatrist and priest, declared this week while in Chicago. He has been delivering the Hale Lectures at the Western Theological Seminary.

The "fear bug" is largely responsible for many of society's ailments at the present time, Dr. Oliver believes. He said this attitude of mind has been steadily growing for the past two and a half years and today thousands of men and women live in daily agony because they are gripped with the fear of losing their jobs or money.

Dr. Oliver traces much of the responsibility for the present situation to the beginning of the mechanical age.

"There was a time when men put God and their religion first," he said. "That day passed with the advent of the mechanical

#### BISHOP PERRY RETURNS FROM EUROPEAN TOUR

**P**ROVIDENCE, R. I.—The Most Rev. James DeWolf Perry, D.D., Presiding Bishop, completed his inspection of the American churches in Europe and returned to this city April 20th, resuming his duties after an absence of four months.

On April 24th, he and Bishop Bennett will both be in Newport, where Bishop Perry will ordain to the priesthood the Rev. James Green, assistant at Trinity Church, who will be presented by the rector, the Rev. Stanley C. Hughes. At 10 o'clock, he will hold a confirmation service at St. George's School, Newport.

At 11 o'clock, Bishop Bennett will confirm at St. George's Church.

age in England and conditions have never been righted."

The home unit of the great "middle class" in the United States, on which he said the future of the nation depends, is breaking down, according to Dr. Oliver. Apartment house life and the unchristian attitude toward marriage is largely responsible for this in Dr. Oliver's opinion. He blames this factor largely for the crowded conditions in jails. Eighty-five per cent of the holdups in Baltimore, he said, are committed by young men from 18 to 21 years of age.

#### AUXILIARY LEADERS HEAR DR. GRANT

Utopian ideals and abstract laws are insufficient in dealing with the complicated problem of marriage and divorce, the Very Rev. Frederick C. Grant, dean of the Western Theological Seminary, told leaders of the Woman's Auxiliary of the Mid-west province, in session at Brent House, Tuesday, Wednesday, and Thursday of this week.

"Canon law, like all law," said Dean Grant, "is meant to lift life steadily to a higher level. It is the academic theorist who tends to harshness; practical experience modifies this. The Church has to deal not with abstract laws or utopian ideals, but with the facts of life as seen in the lives of men and women about us. This was our Lord's way. He dealt with men and women in the spirit of compassion and mercy and with a clear eye for the facts in the case."

#### BISHOP APPOINTS NEW DEAN

Appointment of the Rev. Hugh M. MacWhorter, rector of Christ Church, Ottawa, as dean of the southern deanery of the diocese, was announced this week by Bishop Stewart. He succeeds the Very Rev. T. DeWitt Tanner, who left last week to assume the rectorship of Christ Church, Bellingham, Wash.

Dean MacWhorter has been rector of the Ottawa parish for nine years. He was one of those who received the Bishop's distinguished service cross at the recent diocesan convention.

#### NEWS NOTES

The Rev. Louis F. Martin, rector of St. Paul's Church, Kankakee, was called to Cincinnati last Wednesday on account of the death of his mother.

The Rev. Robert Y. Davis, chaplain of the San Juan Mission in New Mexico and general missionary to the Navajo Indians, preached at St. Simon's and All Saints' Churches last Sunday.

The Brotherhood of St. Andrew in the northern deanery is planning a week-end conference at Grace Church, Galena, April 30th and May 1st. Bishop Stewart, Paul Rusch of St. Paul's University, Tokyo, and Archdeacon Ziegler will be among the speakers. Dudley B. McNeil of Elgin is president of the group.

## New Christ Church Parish House, Manhasset, N. Y., Is Dedicated

**Auditorium of Building Is Memorial to Late Payne Whitney—Astoria Church Burns Mortgage**

The Living Church News Bureau  
Brooklyn, April 14, 1932

**T**HE NEW PARISH HOUSE OF CHRIST Church, Manhasset, was dedicated by the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, on Sunday afternoon, April 3d. The service was held in the auditorium of the new building, the said auditorium being a gift in memory of the late Payne Whitney. The Bishop also dedicated three chapels in the building, the Chapel of the Good Shepherd for the kindergarten, St. Christopher's Chapel for the primary, and St. George's Chapel for the junior department.

The building is designed to emphasize the Church's work in religious educa-

one of them, addressing the Bishop, announced to him that the mortgage debt on the building had been paid, and desired him, on behalf of the congregation, to offer thanks to Almighty God for this accomplishment. In proof of his assertion he handed the Bishop the cancelled mortgage. The Bishop, taking the document, ignited it from a candle brought to him by an acolyte, and placed the burning paper upon a large dish where it was reduced to ashes while the congregation sang the doxology. Appropriate prayers of thanksgiving were then offered. In his address the Bishop warmly congratulated the rector and his congregation upon so signal an achievement in a time of general depression. A number of clergy from surrounding parishes attended, including Rabbi Goldman, head of the local Jewish synagogue.

St. Andrew's was begun as a branch



Takayi studio, Great Neck.  
CHRIST CHURCH AND PARISH HOUSE, MANHASSET, L. I.

tion, and is adequately equipped to carry on a very intensive work in that field. Besides the three chapels, there are no less than twenty-eight class rooms. The auditorium already mentioned will seat five hundred people, and has excellent stage facilities and a sound moving picture machine. A spacious kitchen and pantry adjoin the auditorium, which becomes a parish dining room on occasion. There are also club rooms for boys, girls, men, and women.

The building is 192 feet long, three stories, and in plan like a capital E. The cost was \$165,000; and this amount was raised by a campaign in May, 1930. Ground was broken April 19, 1931, and the cornerstone was laid June 6, 1931. The rector of the parish is the Rev. Charles H. Ricker. He is also instructor in religious education in the General Theological Seminary.

### ST. ANDREW'S, ASTORIA, BURNS MORTGAGE

A congregation that not only filled the church to every inch of standing room, but also stood outside in every window that could be reached, greeted Bishop Stires at St. Andrew's, Astoria, on Tuesday night, the 12th. The occasion was a double one: the Bishop's visit for confirmation, and also a thanksgiving for the payment of the mortgage debt on the church property. About sixty were confirmed, including a number of men and women. After the confirmation the church wardens and vestrymen came to the chancel, and

of the Church of the Redeemer, Astoria, in 1902, when the present Bishop of Easton was rector of the parish. It was intended to serve the rather wide stretch of territory, then but thinly settled, lying between Astoria and Woodside. The mission occupied rented quarters for a number of years, twice moving to obtain more room. Land was bought during the rectorship of the Rev. Leigh R. Urban, and the present building, a crypt, was erected under the leadership of the Rev. W. C. Charlton. In 1927 St. Andrew's was incorporated as a parish, and the Rev. Louis B. Rule, who had been in charge for some time as curate of the mother parish, became first rector of the new parish. The present rector, the Rev. J. Langtry Williams, has been in charge for a little more than a year. Now that the mortgage has been wiped out, it is confidently hoped that a suitable edifice can be erected upon the present foundation in the near future.

### BEQUESTS OF THE REV. DR. NORRIS

The probate of the will of the late Rev. Frederic W. Norris, D.D., who died in November last, reveals that he left an estate said to be above \$100,000. He directs that it be kept in trust for his widow during her life, and at her death divided equally between the Domestic and Foreign Missionary Society and the Church Charity Foundation of Long Island. Dr. Norris was rector emeritus of the Church of St. Matthew, Brooklyn, when he died.

### EASTER DRAMA AT THE C. C. F. CHAPEL

The Y. P. F. of Grace Church, Jamaica, having given on Easter night in their own parish church an Easter drama called "The Resurrection," on Saturday evening of the following week traveled to Brooklyn and produced the same play again in St. John's Chapel of the Church Charity Foundation, where the congregation consists of the residents of the Home for the Aged and the Home for the Blind and the nurses and administrative staff of St. John's Hospital.

### NEWS NOTES

The anniversary of Greek independence was commemorated at the Church of the Redeemer, Brooklyn, on a recent Sunday night, by a special service in which a large number of citizens of Greek birth participated, including a special representative of His Grace Athanagoras, the Greek Archbishop in New York. There were delegations of Greek patriotic societies.

Among the parishes that report a notable advance at Easter is St. Andrew's, Brooklyn, the Rev. Sydney Dixon, rector, where there were more than six hundred communicants on Easter Day. Several gifts to the Church were blessed at Easter: an onyx and brass credence, a litany desk, and a brass cross. The members of the junior choir were guests of the rector and Mrs. Dixon at a party on Easter Monday night.

The Priests' Fellowship of the diocese will meet at St. James' Church, Brooklyn, on Friday, April 29th. The guest of honor and speaker will be the Rev. Fr. Rosenthal, vicar of St. Agatha's, Birmingham, England.

Bishop Moulton of Utah spoke in the parish house of St. Paul's, Flatbush, on April 12th. The Rev. Cecil Russell of England will preach in St. Paul's Church next Sunday evening, the 17th.

The Rev. Ernest Sinfield, now of Trinity College, Toronto, will become assistant to the Rev. Hubert S. Wood, rector of St. George's, Flushing, early in May.

CHAS. HENRY WEBB.

### HANCOCK, MD., MEMORIAL HALL DEDICATED

**HANCOCK, MD.—**St. Thomas' parish, Hancock, was host to both clergy and laity on April 6th, upon the occasion of the dedication of the George Culbreth Thomas Memorial Hall, a gift of Mrs. George Culbreth Thomas, and her son, the Rev. James Moulton Thomas, rector of St. Thomas' parish.

The rector presented the memorial hall on behalf of his mother, and the acceptance on behalf of St. Thomas' parish was made by the Hon. Frank R. Beard, senior warden. With the unveiling of a memorial tablet, the building was dedicated by Bishop Helfenstein, and an address was delivered by the Rt. Rev. Wyatt Brown, D.D., Bishop of Harrisburg.

The building is colonial, made of hand made bricks, and measures 72 x 30 feet. In the basement, space is reserved for bowling alleys, and this floor will be used as a recreation hall. On the main floor is a library; an auditorium seating 200, and a balcony overlooking the auditorium. The stage is 16 x 18. There are two rooms in back of it, which are to be used as a kitchen and office. The stage curtain was made for Mrs. Thomas by the Friendly Aid of St. Timothy's Church, Catonsville.

### NEW HAMPSHIRE CHURCH AND DIOCESE RECEIVE BEQUESTS

**MANCHESTER, N. H.—**By the will of Mrs. Georgia B. Carpenter of Manchester, the diocese of New Hampshire will receive \$20,000 and Grace Church, Manchester, will receive \$15,000.

The diocese, Holderness School, and St. Mary's School, Concord, are residuary legatees.

## Two Great Services Planned for Ascension Day in Washington

President Hoover Will Attend  
Opening of Cathedral Sanctuary—  
Administrative Council Appointed

The Living Church News Bureau  
Washington, April 15, 1932

May 5th, ASCENSION DAY, WILL mark a notable step in the growth of the great Cathedral of St. Peter and St. Paul on Mount St. Alban. At 10 o'clock that morning, in the presence of the President of the United States and Mrs. Hoover, together with high dignitaries of Church and State, the great choir, sanctuary, and east aisle of the north transept will for the first time be opened to regular public worship.

At this great service, which will be a celebration of the Holy Eucharist, the preacher will be the Rt. Rev. James E. Freeman, D.D., Bishop of Washington. It will be in honor of the bicentennial of George Washington, and invitations to attend have been extended to the President and Vice-President, members of the Cabinet, Supreme Court, Congress, and the Diplomatic Corps, Primates of the Anglican communion in England and Canada, bishops of the Episcopal Church, the clergy of the diocese of Washington, representatives of various diocesan and cathedral organizations, and representatives of other Christian communions in the capital city.

Another great Ascension Day service will be held in the Cathedral at 4 P.M., when the Rt. Rev. William T. Manning, D.D., Bishop of New York, will preach at a service of festal Evensong for members of the National Cathedral Association and the public. Between these two great services, the annual meeting of the National Cathedral Association will be held in Whitby Hall at 2 o'clock.

### CATHEDRAL COUNCIL APPOINTED

Creation of a new Cathedral Council of thirty men to constitute a consultative body for all matters of administration in the growing work of the Cathedral Foundation was announced yesterday by Bishop Freeman. It is composed of the fifteen members of the Cathedral Chapter, of which the Bishop is president *ex-officio*, and fifteen other men selected from various callings and walks of life because of their Christian character, experience, and judgment.

The fields of theology, education, architecture, journalism, business, public service, and the Christian Church at large are represented in the Cathedral Council appointments, five of whom come from cities outside of Washington. Four of the members are identified with Church affiliations other than the Episcopal Church.

Announcement of the personnel of the Cathedral Council was made last night by Bishop Freeman following their first meeting and a dinner held in the College of Preachers refectory. The new members are:

The Rev. William Adams Brown, D.D., of New York City, professor of theology in Union Theological Seminary and one of the outstanding teachers and authors in the Presbyterian Church.

The Rev. Anson Phelps Stokes, D.D., Canon of Washington Cathedral since 1924 and for many years secretary of Yale University.

The Hon. David A. Reed, of Pittsburgh, United States Senator from Pennsylvania and a member of the Presbyterian Church.

John R. Mott, LL.D., of New York, chairman of the International Missionary Council and one of the most distinguished laymen in the Methodist Episcopal Church.

Dr. Joseph S. Ames of Baltimore, president of Johns Hopkins University.

Dr. Warren P. Laird of Philadelphia, dean of the School of Fine Arts at the University of Pennsylvania.

James Sheldon of New York, formerly partner in the banking house of Lee, Higginson & Company and treasurer of the National Cathedral Association since 1924.

Carl W. Ackerman of New York, newly appointed dean of the Columbia University School of Journalism and a member of the Lutheran Church.

Alexander B. Trowbridge of Washington, former dean of the College of Architecture at Cornell University and now engaged in general and consulting practice.

Rev. Admiral Cary T. Grayson, retired, former White House physician to President Wilson and director of the Gorgas Memorial Institute in Washington.

Robert V. Fleming, president of the Riggs National Bank in Washington.

Newbold Noyes, senior associate editor of the Washington *Evening Star*.

The Rev. ZeBarney Phillips, D.D., rector of Epiphany Church in Washington and chaplain of the United States Senate.

Coleman Jennings, president of the Associated Charities in Washington and founder of Toc-H in the United States.

C. F. R. Ogilby, Washington attorney of the firm, Peele, Ogilby and Lesh.

### MEMBERS OF CHAPTER

These members of the Council will serve on standing committees of the Cathedral Foundation with the following members of the Chapter:

The Bishop of Washington, president of the Foundation and official head of the Cathedral enterprise.

The Very Rev. G. C. F. Bratenahl, D.D., Dean of Washington Cathedral and vice-president of the Council.

The Rt. Rev. Philip M. Rhinelander, D.D., former Bishop of Pennsylvania and warden of the College of Preachers in Washington Cathedral.

The Rev. William L. DeVries, Ph.D., D.D., S.T.D., Canon and Precentor of the Cathedral.

The Rev. G. Freeland Peter, D.D., Canon and Chancellor of the Cathedral and Secretary of the Chapter.

The Rev. Robert Johnston, D.D., rector of St. John's Church, Lafayette Square, Washington.

Charles C. Glover, chairman of the board of the Riggs National Bank.

Dr. William C. Rives of Washington, one of the outstanding laymen in the Episcopal Church.

Corcoran Thom, president of the American Security and Trust Company in Washington and treasurer of the Chapter.

Dr. William Holland Wilmer, head of the Wilmer Institute at Johns Hopkins Hospital in Baltimore.

The Hon. George Wharton Pepper of Philadelphia, former United States Senator from Pennsylvania.

John J. Pershing, General of the Armies, retired, and chairman of the National Committee for Washington Cathedral.

The Hon. William R. Castle, Jr., Undersecretary of State.

The Hon. Alanson B. Houghton of Washington and Corning, N. Y., former United States Ambassador to England and Germany.

The standing committees appointed by the Bishop subject to confirmation by the Council will deal with the following: The College of Preachers, The National Cathedral School for Girls, St. Albans, the National Cathedral School for Boys, finance, building, public relations and publications, monuments and memorials, Cathedral Library, and grounds or landscape development of Mount St. Alban, which comprises 67½ acres.

THIRTY-FOUR STUDENTS and instructors at St. Paul's University, Tokyo, were confirmed by Bishop Reifsnyder in February.

### Just Received

## THE GREEN QUARTERLY

*The Anglo-Catholic Magazine*

Spring, 1932

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## Portrait of Pennsylvania's First Bishop Installed in Valley Forge Chapel Library

**Painting of Rt. Rev. William White  
Made By Bass Otis—University  
Chaplain Honored**

The Living Church News Bureau  
Philadelphia, April 14, 1932

**A** PORTRAIT OF THE RT. REV. WILLIAM White was recently hung over the mantel in the library of the Bishop White Memorial Chapel at Valley Forge. Bishop White was first Bishop of Pennsylvania and ministered to George Washington and other early American celebrities as rector of Christ Church and St. Peter's Church.

This likeness, which reveals the Bishop as a man well advanced in years, was painted by the early American portraitist, Bass Otis, who, in addition to his activities as a portrait painter, was a printer of distinction. He also produced the first lithograph made in America. His skill as a painter is revealed not only in the well-formed head, but also in his able handling of textures.

William White was born in Philadelphia in the year 1748 and died in 1836. He received his early education at the College of Philadelphia, now the University of Pennsylvania, which he later served as a trustee, but he completed his theological studies in England where he was ordained in 1770 and priest in 1772.

On his return to Philadelphia, he became rector of Christ Church and of St. Peter's. Both of these churches were attended by George Washington. They stand today as reminders of the prominent part played by the Church in early American life, Bishop White having served as chaplain of the Continental Congress in 1777.

Elected Bishop of Pennsylvania in 1786, Bishop White presided over the first General Convention of the Church and was the principal author of its constitution.

This portrait, hung in the chapel which is a memorial to America's Revolutionary heroes, appropriately commemorates Bishop White's patriotic services in those days.

### ARCHDEACON ADDRESSES WOMAN'S AUXILIARY

The Ven. William Poyseor, archdeacon of the diocese of Marquette, spoke before the Woman's Auxiliary of the diocese on April 14th, at the Church House.

For thirty-five years Archdeacon Poyseor has been priest, counsellor, and friend to the inhabitants of lonely mining camps, farms, factory towns, and isolated villages in a stretch of 21,000 square miles fronting on Lakes Michigan and Huron in northern Michigan. During that time he has built numerous churches, rectories, and parish houses, but his greatest achievement has been the rehabilitation of thousands of lives among the rough and unrestrained people with whom he is brought in contact in that far northern region.

### TO OBSERVE GOLDEN WEDDING

The Rev. and Mrs. William Westwood Steel will hold an informal reception on May 3d at their home, 2101 Walnut street, Philadelphia, in honor of the fiftieth anniversary of their marriage. Mr. and Mrs. Steel were married in Grace Church, Galena, Ill., in 1882, Bishop McLaren officiating. After a successful ministry in parishes in Illinois, Ohio, and Pennsyl-

vania, the Rev. Mr. Steel went as a missionary to Cuba, where he was archdeacon of Havana and president of the council of advice for nearly twenty years. He retired from the active ministry in 1924, at the age of 73, and since that time he and Mrs. Steel have made their home in this city.

### NEW VICAR BEGINS HIS DUTIES

The Rev. Frederick Ernest Seymour, recently appointed vicar of the Nevil Memorial Church of St. George, began his duties on Sunday, April 10th. In addition to his new duties, however, he will retain temporarily his old position as director of the department of religious education.

Mr. Seymour has been an active leader in the development of Christian education in the diocese. Through his efforts, the diocesan Church normal school was organized which for six years has provided courses in teacher training for teachers in more than 200 Church schools.

### UNIVERSITY CHAPLAIN HONORED

At a recent dinner at the University Christian Association building of the University of Pennsylvania, an appreciation of the service rendered by the Rev. John R. Hart, Jr., as student pastor of the university was expressed. This dinner marked the twenty-first anniversary of Mr. Hart's connection with religious activities on the campus.

Among the speakers were the Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania; Thomas S. Gates, president of the university; Roland S. Morris; Rabbi Marvin Nathan; Russell Callow, coach of the Pennsylvania crew; and the Rev. George C. Foley, D.D., of the Philadelphia Divinity School.

### SOCIAL ETHICS COURSES FOR WELLESLEY

WELLESLEY, MASS.—An important feature of the Conference for Church Work held annually in the buildings of Wellesley College, Wellesley, Mass., is the School for Christian Social Ethics of which Vida Dutton Scudder, L.H.D., is the dean. Miss Scudder, who is professor emeritus of English Literature at Wellesley, is widely known for her writings on St. Francis of Assisi and the Franciscan movement, and as a leader in the Church League for Industrial Democracy.

In the ten days of the conference, from June 27th to July 8th, the courses covered in the school will discuss the social teachings of the Old Testament, under the leadership of the Rev. Fleming James, Ph.D., of Berkeley Divinity School; social problems, Christianity and world religions, led by Dr. Daniel A. McGregor, Ph.D., of the National Council; and the Christian way out of present difficulties. This course, under the general direction of the Rev. William B. Spofford, editor of *The Witness* and secretary of the C. L. I. D., will have such specialists speaking for their various fields as A. J. Huste, head of Brookfield Labor College, Professor Mussey of Wellesley, and Miss Scudder herself. Those wishing details regarding the school or the whole conference should write to Miss Marian DeC. Ward, secretary, 50 Commonwealth avenue, Boston.

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(The Second Volume carrying the subject up to The Reformation will be ready in a few months.) Each Volume, \$3.00

### Life's Adventure by Elwood Worcester

Dr. Worcester's dramatic story of an amazingly active and eventful life includes his experiences as rector of two famous parishes, as leader of the Emmanuel Movement, as author, big-game hunter, deep-sea skipper, and in other pursuits. With pages filled with action and humor he combines a genius for understanding human nature and an intense seriousness of purpose. Illustrated. \$3.00

### The Minister, The Method, and The Message by Harold Adye Prichard

These "Suggestions on Preaching" are the work of a long-time student of the subject, both in practice and theory. They abound in ideas that pastors will find invigorating and inspiring. "The most practical book on preaching that I have ever seen."—Bernard Iddings Bell. 303 pages. \$2.50

### The People of Ancient Israel by Dorothy Mills

author of "The Book of the Ancient World," etc.

A needed book for young readers—and those who instruct them. It presents in clear and concise form the history of the Hebrew people from the earliest times to the destruction of Jerusalem in 70 A. D., with special emphasis on the heroes, poets and prophets as well as a vivid picture of family life, manners and customs. \$1.75

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### CHURCH SERVICES WELL ATTENDED IN MEXICO

MEXICO CITY—Holy Week and Easter were observed in both Mexican and foreign Anglican churches with record attendances. Services at Christ Church Cathedral were well attended. On Easter Day there were four celebrations of the Holy Communion. At the early services there was an attendance of about two hundred with 120 Communions. At the 11 o'clock service there was the usual crowd packing the church with an exodus after the sermon and ninety-one remaining for Communion. This was the best Easter at the Cathedral in many years. The dean, the Very Rev. Frederick W. Golden-Hawes, took all the services without any assistance as under the new law only one clergyman may officiate in any licensed church building.

At San José de Gracia, the Rev. Fausto Orihuela had his hands more than full during Holy Week. The church was full on Palm Sunday and on Maundy Thursday and Good Friday the attendance was the largest on record. On Easter Day there were three services with very good congregations at the two early services and a large attendance at 10:30.

Christ Church, Tampico, also held record services. The Ven. William Watson was unable to go before Easter morning, but the airplane service makes the 202 miles in two hours and so he was in the church half an hour before the service began. The Knights Templar attended in a body and the church was crowded in spite of the fact that the foreign colony has diminished more than three-fourths.

In the afternoon fifty-five people brought nine babies to baptism, a remarkable service and most enjoyable because not one baby cried. The service was followed by a short address on baptism and the duties of the godparents. At night the church was full again for the wedding of Leopoldo Ffrench and Miss Olaciregui. The Ffrench family has always been most active in Church work and have been staunch friends of Archdeacon Watson for twenty-five years.

Regular services are held in Tampico by our active lay reader, James W. Bradbury. Mr. Bradbury has the assistance of Messrs. J. E. Tingley and Archibald Tingley. The services are well attended and interest kept alive.

On Monday morning, Archdeacon Watson flew back to Mexico City in a norther and that, combined with a rise of 13,000 feet in an hour, makes for a disagreeable experience for one who is not a good sailor or flier.

The Rev. E. B. Collier of Pachuca has gone to the United States for an operation and will be away for three months. During his absence Archdeacon Watson will be in charge of all the services. The congregation in Pachuca holds its own in spite of depression. Pachuca is sixty miles northeast of Mexico City and autobus service makes the trip in an hour and a half.

### WESTERN MASSACHUSETTS AND THE DEFICIT

SPRINGFIELD, MASS.—At a meeting called by Bishop Davies at Christ Church Cathedral, Springfield, on April 5th, to meet the emergency appeal of the National Council, and attended by a large number of the clergy of the diocese, the following resolutions were adopted:

1. *Resolved*, that the clergy of the diocese pledge themselves to do their utmost to meet the full apportionment assigned the diocese for 1932.

2. *Resolved* that the clergy of the diocese be urged to have a special Whitsuntide offering for the missionary apportionment and at the end of Whitsuntide to report again to the executive secretary a revised estimate of what their congregations can give for 1932.

### PENINSULA SUMMER SCHOOL TO OPEN JUNE 26TH

OCEAN CITY, Md.—The fourteenth annual session of the Peninsula Summer School is to be held at Ocean City from June 26th to July 1st, inclusive. Ocean City is ideally situated for the conference, being within a short distance from Wilmington, Philadelphia, Baltimore, and Washington, and all points on the eastern shore of Maryland. The sessions are held in the large high school building, the religious services in the local church, St. Paul's-by-the-Sea, and three of the largest hotels house the guests. The enrolment has grown from 25 to more than 300, with representatives from twelve dioceses.

The conference faculty will include one member from the National Council, the Rev. Franklin J. Clark, who will be present for his eighth year and will present a course on Mission Study, the subject being China. The Rt. Rev. Philip Cook, D.D., will be chaplain of the school, and have charge of the devotional hour. The Rt. Rev. G. W. Davenport, D.D., will have as his subject Some Aspects of Rural Work. Miss May Richardson, professional kindergartner of Baltimore, will again give that course. Miss Nellie Smith, formerly of the department of religious edu-



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CHURCH AND PARISH HOUSE AT HELENA, MONT.

Ground was broken for the church July 31, 1931 and the cornerstone laid September 10th. Dedicated Easter Day, 1932.

[See THE LIVING CHURCH of April 16th, page 779]

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cation, diocese of Quincy, will give the course on primary grades.

The Rev. R. B. Mathews, D.D., chairman department of religious education, diocese of Easton, will present the Old Testament. The Rev. Walden Pell, 2d, headmaster of St. Andrew's School for Boys, Middletown, Del., will conduct the course on the Life of Christ.

Curriculum this year will be in charge of Miss Mary Stansbury Braun, supervisor of elementary grades, public schools, Baltimore.

The young people's work will be given by the Rev. R. Y. Barber, of Laurel, Del., who has had a wide experience in working with youth.

The story of public worship, dealing with the background and content of the Episcopal form of worship, will be presented by the Rev. J. A. Mitchell, associate professor of practical theology, Virginia Theological Seminary.

A devotional course will be given by the Rev. D. Wilmot Gateson, rector of the Church of the Saviour, Philadelphia, Pa.

Pageantry, a course in religious dramatics for young people, will be given by Miss Mildred H. Brown, a professional in this line, of Brooklyn, N. Y.

A course in Church music will be given by Prof. J. W. Crosley, organist and choir-master at the Naval Academy, Annapolis.

The Rev. Alexander C. Zabriskie, professor of Church History, Virginia Theological Seminary, and a member of the national commission on Evangelism, will give a course on Personal Evangelism.

A definite program has been arranged for each evening of the conference. One of the appealing features of the Peninsula Conference is the happy combination of "business and pleasure" it affords. One may attend for two purposes successfully—serious work and a pleasant vacation by the sea. Both the conference building and the church are within a stone's throw of the ocean, and the hotels are on the boardwalk itself. Among the recreational attractions are surf bathing, swimming, boating, fishing, golfing, and hiking. The afternoons are free for these purposes.

The Rev. P. L. Donaghay, Middletown, Del., is secretary, and the Rev. Charles L. Atwater, Chestertown, Md., is registrar.

#### BISHOP CREIGHTON LAUDS WORK OF COLORED CLERGY

NEW YORK—Bishop Creighton as executive secretary of the Department of Domestic Missions has recently made his first visit to some of the Negro churches and schools in six southern dioceses. After a conference with the bishops and a group of colored clergy in the diocese of Virginia he visited three parishes. In Southern Virginia he went to nine parishes and missions, the Bishop Payne Divinity School, and St. Paul's School, Lawrenceville, where there was another conference with colored clergy. Three visits were made in Georgia, four in Upper South Carolina, several in East and North Carolina, including St. Augustine's College and the Bishop Tuttle Training School, Raleigh.

"I came home," Bishop Creighton says, "impressed with the earnestness of our colored clergy and the loyalty and devotion of our colored congregations. Some were a bit discouraged at the lack of interest in their problems and work; but the majority, grateful for the support of bishop and diocesan authorities, are zealously working to hasten the day when the Church will be the Church for the colored people."

"Great credit is due our Negro clergy for their accomplishments and fine spirit.

Upon them, more than upon anyone else, depends the success of our colored evangelistic work."

#### BOARDING SCHOOL INFORMATION IN BULLETIN 71

NEW YORK—Information about the Church's boarding schools for girls and boys is summarized in *Bulletin 71* of the National Council series, just issued. A copy may be obtained on request from the Book Store, 281 Fourth avenue, New York.

The bulletin is published in compliance with instructions received from General Convention to the National Council, that its department of religious education begin "a sustained campaign of education of our people to the end that proper support may be secured, both in students and gifts" for such schools.

Parents and clergy seeking information will find the bulletin of immediate practical use.

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### JOHN EVANS BOLD, PRIEST

KINGSTON, N. Y.—The Rev. John Evans Bold, former rector of the Church of the Holy Spirit, now defunct, Rondout, died at his home in Kingston April 6th after a long illness. Funeral services were held at the Church of the Holy Cross, Kingston, on April 11th, the rector, the Rev. A. A. Packard, Jr., officiating. Mr. Bold is survived by the widow, the former Henrietta G. McKenna, four sons, and a daughter.

Born in Beaufort, S. C., May 23, 1857, the son of Howard Edward and Sarah Ann (Chaplin) Bold, the late rector was educated at the Porter Military Academy; Union College, Schenectady; and the General Theological Seminary. Ordered deacon in 1882 and priest in 1883 by Bishop Doane of Albany, he became successively rector of the Church of the Cross, Ticonderoga, in 1882; St. James' Church, Buffalo, 1887; St. Mark's Church, Johnstown, Pa., 1889; St. James', Oneonta, 1892; and Trinity Church, Watervliet, 1900. From there he went to Middlebury, Vt., as rector of St. Stephen's Church in 1911, thence to Kingston in 1918, where he remained until 1924. For a while thereafter he served as private chaplain at St. Elizabeth's Chapel on the estate of Mrs. Morgan Hamilton at Tuxedo Park, but in recent years, due to ill health, he did supply duty only.

### LLEWELLYN NEVILLE CALEY, PRIEST

PHILADELPHIA—Stricken with heart disease after finishing his daily parochial duties, the Rev. Dr. Llewellyn Neville Caley, prominent clergyman and rector of St. Martin's Church, Oak Lane, died Friday, April 15th, at the rectory. He would have been 73 years of age on July 4th. Bishop Taitt officiated at the funeral services at the church on Monday, April 18th.

Ordained a deacon following his graduation from London College of Divinity in 1884, the late Dr. Caley was priested the year following by the Bishop of Rochester, England, and was placed as curate of All Saints' Church, Hatcham Park, London. In 1891 he came to America to become assistant at Christ Church, Brooklyn, N. Y. Successively he held the rectorships of the Church of the Nativity, Philadelphia, where he served for five years, when he accepted a call to the Church of St. Jude and the Nativity, that city. Here he remained for 12 years, resigning that rectorship to accept the Oak Lane call. Besides his parochial work he held many diocesan and provincial positions.

Dr. Caley was the author of *The Church Handbook* and various quarterlies of the American Church series of Sunday School Lessons.

### ERNEST V. COLLINS, PRIEST

TROY, N. Y.—The Rev. Ernest Victor Collins, rector of St. Luke's Church, this city, since 1924, while visiting at the home of friends dropped dead April 12th. His wife died several years ago.

Mr. Collins was born in Edinburg, Ohio, October 5, 1865. He was the first graduate

of St. John's Military Academy, Delafield, Wis., 1886. In 1891 he received his bachelor's degree from Hobart College and four years later was graduated from General Theological Seminary in New York, succeeding to the priesthood the same year. He served as curate at the Church of the Messiah, Brooklyn, 1895 to 1899; was rector of Trinity Church, Chambersburg, Pa., 1899 to 1909; and curate of St. Paul's, Flatbush, Brooklyn, 1909 to 1913. While he was rector of the Church of St. John the Baptist, at Parkville, Brooklyn, in 1915, he was also chaplain at the contagious hospital there. Previous to accepting the rectorship of St. Luke's at Troy, he was chaplain at Bellevue Hospital in New York for five years.

### ROBERT KINLOCH MASSIE, PRIEST

LEXINGTON, KY.—At his residence in this city, after a protracted illness, the Very Rev. Robert Kinloch Massie died April 1st at the age of 68. He was dean of the Cathedral for fifteen years until his enforced retirement in June, 1928, due to ill health. Funeral services were held in the Cathedral on April 5th.

Born in Charlottesville, Va., February 4, 1864, son of N. H. and Eliza Nelson Massie, he received his early education in private schools in Charlottesville and later at the University of Virginia and the Virginia Theological Seminary, from which he graduated in 1891. After engaging in missionary work at Shanghai, China, which he relinquished on account of his health, he was rector of Meade parish, Upperville, Va., later occupying a chair at the Virginia Theological Seminary. From this work at his alma mater, he was called to Christ Church Cathedral in 1913.

### ROLAND RINGWALT, PRIEST

MILLVILLE, N. J.—After a long illness, the Rev. Roland Ringwalt, priest of the diocese of New Jersey, entered into rest early in Holy Week, the funeral at St. Wilfrid's Church, Camden, which he served as rector from 1888 until 1913, being conducted by the Bishop of the diocese assisted by Fr. Ringwalt's successor, the Rev. W. W. Ridgeway, Ph.D., on Maundy Thursday afternoon.

Born in April, 1864, Fr. Ringwalt had almost reached the retiring age, and was the second in length of service among the clergy of the diocese, in which he had always resided since his ordination to the priesthood by Bishop Scarborough in 1888, Bishop Stevens of Pennsylvania having ordered him deacon in 1886. His only rectorship was that at St. Wilfrid's, but he rendered constant service as occasion offered in the missions in the Camden district. He was a writer of noteworthy essays and reviews, and a constant writer for the daily press in Camden. He received his degree of B.D. in course from the Philadelphia Divinity School in 1903. He is survived by his widow.

### MAJOR R. MORGAN

FOXBURG, PA.—Major R. Morgan, banker and leading citizen of Foxburg, died April 9th, and was buried from the Memorial Church of Our Father on April 12th, the Rev. Harwick A. Lolis officiating, assisted by the Ven. H. W. Foreman representing Bishop Ward. Mr. Morgan, while interested in every civic affair, was a faithful member of the parish, the vestryman, and the only treasurer the parish

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ever had, the church being opened for worship on June 20, 1882. For over thirty years he was a member of the choir, rarely missing choir practice, and was in his accustomed place on the Sunday before he died. For fifty-nine years he had been connected with the Foxburg Bank and Trust Company, and had responded to every call for aid for each community venture.

#### MRS. ARTHUR G. YATES

ROCHESTER, N. Y.—Mrs. Virginia Louise Holden Yates, widow of the late Arthur G. Yates, one of the early settlers in the old third ward of Rochester, died suddenly on April 13th at her old homestead, 131 South Fitzhugh street, where she had lived for the last fifty-eight years, at the age of 87. She was noted for her philanthropy in Rochester, being a large contributor to educational institutions in the city, and to Hobart College, Geneva. Her gifts to the Church included memorial gifts to St. Paul's Church, East Avenue, of which she was a member, and St. Thomas' Church, Winton Road, toward the building of which she gave large sums in memory of her husband. She was buried Friday afternoon from her home, the Rev. George E. Norton, rector of St. Paul's Church, and the Rev. Murray Bartlett, president of Hobart College, officiating. Three sons survive her. A daughter, Mrs. Florence Yates Ward, died a year ago.

#### GARDENING BY THE UNEMPLOYED

NEW YORK—News of a garden project in which unemployed men participated comes from Madison, Wisconsin. Last year, twenty acres of land were divided into gardens for 78 families. The Madison Garden Club was assisted by the Public Welfare Association, a community organization, in raising money for seeds and paying for plowing. One family raised all the vegetables it needed during the summer, produced 28 bushels of potatoes, and canned 268 quarts of vegetables. It is suggested by the Madison group that local committees on organized self-help be set up on a nation-wide scale to arrange for the gardens, secure the necessary tools, and give direction to the enterprise.

This idea has already been adopted in cities of various sizes and is felt to be so important that the President's Organization on Unemployment, Washington, D. C., has issued an interesting leaflet (available on request) entitled *Subsistence Gardens*, giving brief reports on local projects of general interest.

Five types of gardens have been maintained: private plots or backyard gardens; vacant lots; community plots divided into separate gardens; gardens on land owned by industries; common community gardens not divided into separate plots, the latter being usually work relief projects.

The American Friends Service Committee is also adopting this procedure in the 35 counties of the 6 states in the soft coal areas in connection with its relief work.

A PLAY-WRITING competition for religious plays has been opened by the Morehouse Publishing Co., aided by the Department of Religious Education's Commission on Religious Drama. The contest runs until July 1st. Full information may be obtained from the Morehouse Publishing Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

#### NEWS IN BRIEF

ALBANY—A diocesan acolytes' service was held in the Cathedral of All Saints, Albany, April 9th, attended by some three hundred boys and young men and their rectors from all parts of the diocese, a number of whom traveled from points on the Canadian border and the extreme southern part of the diocese.

BETHLEHEM—In these columns in the issue of April 16th, the convocation of Reading was incorrectly reported as convening at St. Mark's Church, Mauch Chunk, April 23d. We stand corrected: The convocation is to meet at St. John's Church, East Mauch Chunk, the Rev. A. H. Tongue, rector. The date, April 23d, is correct.

CALIFORNIA—The Lenten Offering of the Sunday schools of the diocese is to be presented at a special service held in the unfinished Cathedral, San Francisco. It is to be a semi-open-air service, at which all the schools are to attend, the boy scouts' band to furnish the music, and a fitting pageant included in the program, the presentation being dramatized, and the offering received by pupils dressed in the costumes of those who are to be benefited by the Church's missionary work. The offerings of the college students, and of the Little Helpers and the Birthday Offering are all to be included.—The Daughters of the King have this winter provided 3,000 meals for women in need of help. The plan was sponsored by the San Francisco Business and Professional Women's League.—Bishop Parsons, with the approval of the diocesan council, has suspended the action of a canon that requires the offering of Whitsunday to be devoted to the diocesan episcopal endowment fund, and asks that instead the offering of that day be devoted to the National Council for the purpose of making up the \$400,000 deficiency in the budget.

DULUTH—A new rectory for St. John's parish, St. Cloud, recently completed, makes this church property one of the most attractive in the diocese. Colonial in design, the building consists of eight rooms, full basement, and well equipped laundry. It is heated with an oil burner, provided by the rector of the parish. The total cost of the structure was slightly less than \$6,000 and is entirely paid for, thanks to a legacy in the will of a devoted Churchwoman, Mrs. H. R. Neide, and a \$1,000 gift from the American Church Building Fund Commission. The Rev. Ernest C. Biller has been rector of the parish for the past eight years.—A change in altar furnishings has been made in St. Paul's Church, Duluth, through the efforts of the altar guild. The cross which was used for many years in old St. Paul's and for a few years in the present edifice, has again been placed on the altar. New brasses consisting of eucharistic lights and seven-branched candelabra, especially made and designed to harmonize with the cross, are in memory of the Rev. Dr. Albert W. Ryan, rector of the parish for thirty years, and A. F. M. Custance, organist and choirmaster for an even longer period of time. After purchasing a tablet in memory of Dr. Ryan and his relief of Mr. Custance, the altar guild treasury carried a surplus. From this surplus these brasses were purchased from Gorham & Co., New York, as a memorial to these two.

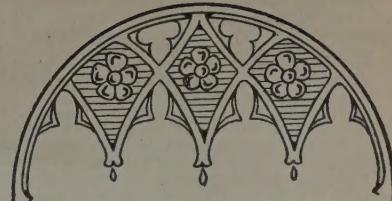
FOND DU LAC—At the annual post-Easter Church school rally of the diocese, held the afternoon of April 10th in all Saints' Church,

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THE MACMILLAN COMPANY of New York issues a Biblical tale from the pen of Louis Wallis, "By the Waters of Babylon, a Story of Ancient Israel." It is the first novel which has the modern "higher criticism" as its background, and is warmly commended for historical and scientific accuracy by theological scholars. The plot is cast in the dramatic period of Israel's history "when political monotheism was evolving out of paganism through a great struggle for social justice. In *The Living Church*, Dr. John H. Hopkins writes: "This brilliant book is a most helpful addition to our libraries." Bishop Francis J. McConnell says: "The author's expert knowledge of the Old Testament is manifest on every page. I found the movement easy and the narrative vivid and refreshing."

The author, whose earlier volume "Sociological Study of the Bible" is a standard work, says: "The Bible should be re-examined as a literature produced in hard times, which raises the problem of social justice and world peace. The Scriptural conception of one true God entered the human mind as a revelation taking form through the pressure of economic and sociological forces identical in nature with the forces which are now influencing religious thought."

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Appleton, fifteen congregations were represented by about 650 children and adults. There was a short service and the presentation of a pageant prepared and directed by Miss Pauline Averill, daughter of Dean and Mrs. E. A. Averill of Fond du Lac. Included in the pageant was an effective dramatization of several of the stories in the Lenten manual for children's missions, Our Daily Bread. Reports of Lenten mite box offerings throughout the diocese were read and the banner for the best per capita Lenten Offering was awarded to St. Peter's Church school, Ripon, with an average of \$2.43 a box. The Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of Fond du Lac, and the Rev. L. D. Utts, rector of the parish, had charge of arrangements for the rally and officiated at the service. Bishop Sturtevant awarded the banner and spoke briefly to the children.

LOS ANGELES—A hand carved altar rail was dedicated by the vicar of St. Mark's, the Rev. W. Howard Mills, at San Diego on Easter morning. The rail is of solid mahogany and was carved by Oscar Highley. It is in memory of the late Rev. W. A. Archibald Shipway, the former vicar. All members of the late vicar's family were present.

MASSACHUSETTS—William Harvey, a member of David Ross Beattie's class of thirty-five boys in Grace Church School, Everett, earned \$13.05 for his Lenten Box Offering. The rector, the Rev. William Henry Pettus, has appointed William Harvey and Otis Luckman, who earned \$8.25 for the same purpose, to represent and present the Lenten Box Offering from Grace Church school, at the diocesan service in Trinity Church, Boston, on April 24th, and has presented these two boys with the *Life of Bishop Slattery*, by Dean H. C. Robbins, and *Life of Phillips Brooks* by Bishop Lawrence, respectively. To five members of the servers' guild, Gordon E. Gillett, William Wilson, Willard B. Whittemore, Walter C. Conrad, and James E. Gross, Jr., for meritorious service he has presented copies of *Tomorrow's Faith*, by Dr. John Rathbone Oliver.

MICHIGAN—Stopping for a few days in the diocese enroute to his field in the diocese of Duluth, the Ven. Wellington K. Boyle preached at two services on April 10th, in the morning at the new Christ Church Chapel, Grosse Pointe Farms, and in the evening at St. Paul's Cathedral. Archdeacon Boyle, himself a descendant of Tecumseh and the son of William Boyle and Nancy (Kah-O-Sed) Boyle (a full blooded Ojibway Indian), unveiled a monument to Tecumseh erected in Algonac, on his way back to Minnesota. The Ven. Mr. Boyle is in charge of the Indian work in the diocese of Duluth.—A regional conference for representatives of young people's groups in the northern part of the diocese was held April 9th and 10th, in Trinity Church, Bay City. The conference was sponsored by the diocesan Young People's Fellowship, of which Richard Morley of St. Luke's Church, Ypsilanti, is president.

MINNESOTA—On April 3d, the Darlington memorial organ, given by former students of St. Mary's Hall, Faribault, in memory of the first principal of that school, Miss Sarah P. Darlington, and placed in the Bishop Whipple Memorial Chapel of the school, was dedicated.

NEW HAMPSHIRE—At the evening service in St. Paul's Church, Concord, was consecrated the new console involving the electrification of the organ, a gift some years ago of Mrs. Isabel Anderson in memory of Roger Eliot Foster. At the same time a bronze tablet was consecrated to the memory of the late Henry Maitland Barnes, who for years was the organist.

NEWARK, N. J.—Mrs. Edmund leB. Gardner has presented to Christ Church, Ridgewood, a lace frontal, which was dedicated on Maundy Thursday.—At the Easter carol service at Christ Church, Ridgewood, the Rev. Edwin S. Carson, rector, a carol sheet was used, with a front page designed and executed by William Schubert, member of the boy choir and Church school pupil.—A chapter of the Young People's Fellowship, recently formed at Holy Trinity Church, Hillsdale, was lately admitted into the diocesan group. The formation of the new chapter is largely due to the efforts of the young people of Christ Church, Ridgewood.

NEW YORK—On April 24th the Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop of the diocese, is to dedicate the Campbell memorial five-light chancel window unveiled Easter Day at Trinity Church, Mount Vernon. It was erroneously stated in the April 9th issue of this magazine that Bishop Manning had officiated at its dedication on April 4th. James H. Hogan, designer of the window, and a director of James Powell and Sons, London, is expected to be present at the dedication.

NORTH DAKOTA—Bishop Bartlett is heading up the annual summer school to be held at

Pelican Lake, Minn., June 19th to 23d, himself this year and is arranging for a strong faculty. The Girls' Friendly Society annual rally will be at the same place the week before. Following the school the Sir Galahads will conduct a week's camp under the direction of the Rev. H. R. Harrington, Grand Forks.—A number of dormant missions have been revived under the leadership of Bishop Bartlett. Miss Mildred Alley, district educational missionary, a U. T. O. worker, is caring for the isolated by correspondence in addition to her other duties. The Rev. William S. Cross, Indian priest, has been transferred from St. James', Cannon Ball, to Breckenridge Memorial at Fort Totem, on account of the Standing Rock Reservation being recently transferred to the care of the missionary district of South Dakota. The Rev. H. H. Welsh has been transferred to South Dakota.

PITTSBURGH—Much anxiety is felt throughout the diocese concerning the serious illness of Mrs. Mann, the wife of the Bishop. She has been critically ill for six weeks.—For the second successive year Christ Church school, Brownsville, won the Monongahela Valley regional banner for the highest per capita Lenten mite box offering. A service of all the schools was held in Trinity Church, Monessen, on Low Sunday.

RHODE ISLAND—On April 1st, Bishop Bennett, of Duluth, now closing his term of service in Rhode Island in the absence of Bishop Perry, spoke before the Woman's Auxiliary of the Cathedral of St. John telling of the emergency now facing the Church with the prospect of a \$400,000 deficit. He so aroused his hearers to the need of action that he was asked to repeat his address before the larger gathering of women, and this he did on the afternoon of April 13th.

SOUTH FLORIDA—A Teaching Mission, to be held throughout this diocese April 24th to 27th, it is hoped will prove to be an advance step in deepening the interest in and knowledge of the Church and her work. The diocesan clergy are exchanging places for this mission, and in a few parishes it has been held a week earlier.—The annual diocesan convention will open in Lakeland on May 10th, a departure from the customary January date. The opening service of this convention will be a memorial to Bishop Mann. The sermon will be by the Rt. Rev. Hugh L. Burleson, Assistant to the Presiding Bishop, who was dean of the Cathedral at Fargo, N. D., under Bishop Mann when the Bishop was transferred to Southern Florida. On the second evening of this convention, a diocesan dinner will be held, with Bishop Burleson as speaker.—The annual diocesan assembly of the Daughters of the King will be held in the Cathedral parish, Orlando, on May 18-19th.

SOUTHWESTERN VIRGINIA—Since the Rev. Alfred C. Bussingham was ordained in May, 1931, St. Peter's Church, Roanoke, has been in charge of students from the Virginia Theological Seminary and visiting clergy. Hunter Meriwether Lewis, a seminary student, has continued to have services there as often as he could during the past session of the seminary, traveling back and forth between Alexandria and Roanoke over week-ends. In this work he has been assisted by Richard R. Beasley, another seminary man, and on a number of occasions services have been taken and the Holy Communion has been celebrated by the Rev. Douglas I. Hobbs, retired, of Salem. During all this time the members of the vestry and congregation, and of the Sunday school have exhibited a most unusual spirit of loyalty and devotion. The attendance at church services and at the Sunday school is most encouraging. On Easter Sunday there were seventy-five in the Sunday school. At the evening service, conducted jointly by the Rev. Mr. Hobbs and Mr. Lewis, Mr. Hobbs baptized sixteen persons, ranging in age from 5 to 15. The credit for this class is due largely, of course, to the work of Mr. Lewis, but also in great degree to the interest and activity of the leaders in the Sunday school. One unusual feature of this baptism is the fact that the teachers in the Sunday school were sponsors for those candidates for baptism who were members of their respective classes. All of this is considered very interesting when it is borne in mind that the total number of communicants of St. Peter's Church was reported as seventy-eight at the end of the year 1931.

UTAH—The educational campaign organized by the Bishop and Council to inform the Church people of Utah of the emergency facing the National Council was opened here and in Ogden April 10th and will continue throughout the month ending Whitsunday.—At the 11 o'clock service on April 17th at St. John's Mission, Salt Lake City, candelabra for the altar were dedicated as a memorial to the late

## AMERICAN CHURCH MONTHLY

The Rev. Charles Carroll Edmunds, D.D., Editor

May, 1932

Vol. XXXI, No. 5

### EDITORIAL COMMENT

Cheer Up—One Spirit—A Great Teacher Passes from Earth—Our Titled Nobility—Now—A New Venture—A Fine Work—An Excellent Example—E Pur Muove—Good Things to Come—Give the Plain Man a Chance.

### THE DEVOUT SCHOLAR

Gregory Mabry

### THE CHURCH IS CATHOLIC

Samuel B. Booth

### VOCAL PRAYER

Frank L. Vernon

### WHEELS WITHIN WHEELS

Theodore Hayden

### HOPE—THE ANTITHESIS OF DEPRESSION

Harry J. Stretch

### THE HEPTAPEGON

Charles Thorley Bridgeman

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Sara Naper, a United Thank Offering worker, who for years had been connected with the mission. Miss Naper at the time of her death had been on the retired list of the Church for a number of months. The candleabrum were the gift of the members of the congregation and a number of friends of Miss Naper who was compiling a history of the Church in Utah at the time of her death.—At a meeting of the Salt Lake City Red Cross Society the Very Rev. Henry A. Post, dean of the Cathedral, was appointed a member of the board of directors—a member of the committee for home survey.—The Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, left April 6th for the east where he has gone at the request of the Presiding Bishop to hold a series of meetings setting forth the work of missions and to attend a special meeting to be held at 281 Fourth avenue.—The Easter mite box offering this year at St. Mark's Cathedral was in excess of that of last year. A number of the missions who have reported on the Easter offering show an increase over the previous year's gift.

VERMONT.—The Rev. B. H. Reinheimer will address some of the laymen of the diocese at a pre-convention dinner at Trinity Church parish house, Rutland, the evening of May 2d, on some of the problems of diocesan organization.

WESTERN NEW YORK.—The Rt. Rev. Cameron J. Davis, D.D., Bishop of the diocese, will return to Buffalo during this month and will begin his visitations beginning with the last Sunday in the month. Bishop Davis has been spending the month of March in California upon the advice of his physician. He is much improved in health and his diocesan family rejoices that he will be with them again.—There has been formed in the city of Buffalo an organization known as the "Elizabeth Lawrence friendly visitors." There are many people from outside Buffalo who from time to time are patients in the hospitals and the purpose of this society is to bring friendship and cheer to these people of other places while they are in the city. A word sent to Mrs. James M. Dyett, Penhurst Parkway, Buffalo, will secure this service for those who desire it.—A memorial to the late rector of All Saints', Buffalo, the gift of the parishioners, was placed and used for the first time at the first service on Passion Sunday. It is an altar made of white Alabama marble with platform and steps of the same material. On the front is this inscription "In loving memory of the Rev. George Herbert Gaviller, 1892-1928." The altar was formally dedicated on Easter Day by the Very Rev. Charles H. Smith, D.D., senior presbyter of the diocese. The Rev. James Thompson, a life-long friend of Fr. Gaviller's, preached the memorial sermon.—The diocesan meeting of the Woman's Auxiliary will be held at St. Luke's Church, Jamestown, on April 29th.

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